J Fairbanks

CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, AUGUST 5, 1837. NO. 834.---VOL. XVI.—NO. 31.

RELIGIOUS MISCELLANY.

From the Unitarian Magazine and Chronicle.

SKETCHES OF ENGLISH UNITARIAN HISTORY. No. 7.

We may proceed to notice the memorable controversy between the learned doctors of the Church of England, Wallis, Savilian Professor at Oxford, Dean Sherlock, and Dr South, upon that very doctrine of the Trinity in Unity which led to the secession and dissent which we have been employed in describing. It can be no subject of gratulation to differ from the majority of pious men, and to withdraw from their communion; yet may circumstances arise in which this will be an evident Christian duty; because even pious men may be prejudiced, and long lost, and generally neglected truth, may be happily discovered and appreciated by the intelligent few. It *may* have been consistent with the state of heathen superstition for philosophers to think with the wise and to talk with the vulgar; but Christian principle requires that our light should not be placed under a bushel, but in a position so conspicuous that many may observe it, and have their path illuminated. The controversy between Wallis, who was a modalist Trinitarian, and Sherlock, a real Trinitarian, the former inclining to Sabellianism, and the latter to Tritheism, with one of which extremes each charged the other; this controversy must have had the effect of enlightening the minds of Englishmen upon the uncertain explication of the established creed, and the uselessness of that formulary of Trinitarianism, whose only value could consist in its giving substance to the shadowy sentiment of the mind, if the event showed that it is itself capable of the most opposite explanations. Any detail of the particulars of this famous and important controversy is unnecessary in the present narrative.

It may not be easy to point out what minds throughout our country were stimulated to investigation by this memorable discussion among the sons of the Establishment. It is evident that the benevolent Firmin was confirmed by this discussion in his Unitarianism (see above,) and not improbably in his peculiar and erroneous view of propagating it in the bosom of the Establishment, and promoting its general prevalence by that means. To his generous and well-directed zeal, however, we have been indebted for the six volumes quarto of Unitarian tracts, published a few years succeeding the Revolution, when the exceptions in the Act of Toleration rendered it hazardous to pursue the investigation and defence of Unitarian truth. There is considerable authority for attributing one of the Tracts contained in these volumes to the masterly pen of the justly celebrated John Locke. His Unitarianism, at any rate, is abundantly evident from various passages in his 'Paraphrase on the Epistles;' it may be proved negatively from his 'Reasonableness of Christianity,' and more expressly from the mode of argument pursued by him in the defence of that very useful treatise. The main proposition of that treatise, that the acknowledgment of Jesus as the Christ is sufficient to justify the appellation Christian, was in those days a strong presumption of a faith different from that of St. Athanasius. Locke derived his Arian opinions in the West of England, and was the patron of of his relative, King, a theologian of the same school.

There is another illustrious name, never yet exceeded for intellect and humility combined, in this country, if in any other, that must be placed in luminous characters on the Unitarian roll, and that is Sir Isaac Newton. The evidence of his Unitarianism rests upon his history of two notable corruptions of Scripture (1 Tim. iii. 16, and 1 John, v. 7), npon the testimony of his daily companion Hopton Haynes, himself well skilled in the whole controversy, and also upon the undisguised and artless narrative of a contemporary clergyman, Mr Whiston, his successor in the mathematical chair at Cambridge, who suffered much for his conscientious adherence to this primitive form of Christianity. Mr Whiston was expelled from his professorship in the very year of the death of Lady Hewley, 1710.

We shall extract our account of the celebrated confessor, Thomas Emlyn, in the words of Mr Lindsey's highly interesting 'Historical View of the state of the Unitarian Doctrine and Worship.' With this name Mr Lindsey begins the eighteenth century, i. e. when he was writing, '*the present century.*' Half a century now has elapsed since that publication, and our readers can review the noble struggles of Emlyn with undiminished interest.

'I have always reckoned the public prosecution of that learned and excellent person, our countryman, Mr Thomas Emlyn, for maintaining the cause of the Divine Unity, carried on by the Dissenters, and abetted by the bishops in Ireland, the long imprisonment and hardships which he endured on that account, in the beginning of the present century, and his bold and well-supported testimony to that great truth, by his valuable publications for a series of years afterwards in this city, to which he retired after his liberty was procured, together with the esteem and reverence in which he was very generally held, to have been among the things that made an opening for and greatly contributed to that light and freedom in this respect which we now enjoy.

'The great notoriety of that unjust and illegal transaction, and the heavy sentence that was passed upon him, how much it was disliked by good men here, and excited them to plead against superstition, and for a free toleration, appears from a part of that justly-admired 'Dedication to Pope Clement XI.,' prefixed to Sir Richard Steele's 'Account of the State of the Roman Catholic Religion throughout the World,' which was written by Doctor (afterwards Bishop) Hoadly, but not thought proper or prudent at the time to have [be] published in his own name. It was first printed in the year 1715.

'Sometimes we of the established Church (says he) can manage a prosecution (for I must not call it a persecution) ourselves, without calling in any other help. But I must do the dissenting Protestants the justice to say, that they have shown themselves, upon occasion, very ready to assist us in so pious and Christian a work as bringing heretics to their right mind: being themselves but very lately come from experiencing the convincing and enlightening faculty of a dungeon or a fine. The difference between these two sorts of persons is this. The one differ from us about ceremonies of worship and government; but they boggle not at all at the doctrine settled for us by our first Reformers: it is all with them right and good, just as Christ left it at first, and Calvin found it about fifteen hundred years afterwards. The others, unhappy men! look upon this to be straining at a gnat, and swallowing a camel. However, the former sort, having a toleration for their own way upon subscribing all our doctrines, can the more easily come to persuade themselves that the Christian world is unhinged, if the latter should be tolerated in their opposition to doctrines which have been called fundamentals, even by Protestants, for so many years.

'This hath been experienced particularly in Ireland, by one who could not see exactly what they saw, about the nature of Christ before his appearance in this world. For, as with you, a man had better blaspheme Almighty God, than not magnify the blessed Virgin; so, with many of us, it is much more innocent and less hazardous to take from the glory of the Father than of his Son. Nay, to bring down the Father to a level with his own Son, is a commendable work; and the applauded labor of many learned men of leisure. But, to place the Son below his own Father, in any degree of real perfection, this is an unpardonable error; so unpardonable, that all hands were united against that unhappy man. And he found at length that he had much better have violated all God's commandments, than have interpreted some passages of scripture differently from his brethren. The Nonconformists accused him; the Conformists condemned him; the secular power was called in; and the cause ended in an imprisonment, and a very great fine; two methods of conviction about which the gospel is silent.'

'About four years after this publication of Dr Hoadly's, and not more than fifteen from Mr Emlyn's releasement out of prison, in 'A Narrative of the Proceedings against him,' drawn up by himself in a true Christian spirit, one has great satisfaction in seeing him quite revived with the prospect of having been of some service to the cause of the One true God and Father of all, by his sufferings for it. With what he says there on the subject, which falls so exactly within my own design, I shall conclude his article; recommending it as a sample of his spirit and temper, and leaving the reader, for the rest, to his works; which, now that the turn is more among us for these important subjects than has been for the last forty years, will soon become scarce, as they are in themselves invaluable.

'It is a further ground of rejoicing, to see the light of important truth breaking forth in many other parts, and spreading abroad its beautiful ray; that God has raised up divers others, bold enough to profess it, and able enough, with his assistance, to defend it, I mean with weapons of a spiritual warfare, against those whose great confidence and dexterity are in weapons which are carnal. And, though it has been my great gravamen and misery to be laid by in silence, so that I have been sometimes ready to lament myself as an unprofitable servant, turned out of his master's service, yet if I have contributed anything to retrieve the injured honor of the peerless majesty of the One God and Father of our Lord Jesus, whom to be like to was the great glory of our Lord Jesus, and if the things which have happened to me have fallen out rather to the furtherance of the gospel, I shall not think myself to have been wholly useless. For though I shall ever prefer the interest of serious piety, charity, and practical holiness, to any barren speculations; and had rather a man should love our Lord Jesus in sincerity than barely think of him just as I do; yet, if I have also served the cause of his truth, it may be it is beyond what I could have done by teaching men only what others would have taught them; because there will never be men wanting to take that office, while fewer will take the part I have borne, to the hazard of all that the world counts dear and pleasant. However, as matters were, I had no room for an innocent choice, nor any other part but this left me; being judged unworthy, and made incapable, of all the rest. Yet, during my confinement in the Marshalsea, as I suffered on account of religion, so I continued to preach there. I had hired a pretty large room to myself, whither on the Lord's days resorted some of the imprisoned debtors; and from without doors came several of the lower sort of my former people and usual hearers, who would not wholly forsake me, nor refuse to worship God with me: which was a great pleasure in my condition. And if, in the whole, I may but approve myself to my great Judge, and giver of the prize, I am not anxious about the applause or censures of the spectators, who shall be judged also. THOMAS EMLYN.'

London, Sept. 1718.

THE FAITHFUL PASTOR.—'In illustration of my argument,' said Dr Gilly, 'I will relate an anecdote, as it was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. 'I went,' said he, 'one Sunday, into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number.' 'Were there bu. one,' said the rector, 'my anxiety for his improvement would make me equally energetic.' The following year Conolly went into the same church, the congregation was multiplied twenty fold; a third year he found the church full.'

'I WILL VISIT MY ABSENTEES.'

Towards the close of school, a few Sabbaths since, I had been urging upon the teachers, from a variety of considerations, the importance of visiting the absentees of their respective classes. After school one of them came to me and said, 'Sir, I am going to do my duty, and visit my absentees.' 'Go, brother,' I replied; 'God will reward you for your work of faith and labor of love.' He went. A day or two afterward I saw him again. 'Brother,' said he, 'I am glad you urged it upon me last Sabbath, to visit my absentees; for when I called to see little Robert ——, who had been absent for two or three Sabbaths I found him nigh unto death. He had been sent to school, as usual, by his mother, but had played truant, and gone swimming with some seductive companions. Having entered the water when overheated by exercise, and stayed too long in it, he was seized with cramp,—was with difficulty rescued from a watery grave, and had been ever since in a state of high fever and delirium, with occasional intervals of returning reason. He was asleep when I entered, but his mother's sobs, as she told me the cause of his sickness, awoke him from his feverish slumbers, after I had sat by his bed-side some ten or fifteen minutes. He immediately recognized his teacher, and with joy beaming in his countenance, asked me how I was, and why I had not been to see him before. It would be difficult for me to express the emotions of my breast at that moment. True I was not to blame that he had played truant—that he had broken the Sabbath—that he had gone into the water—and that he had in consequence been sick: but I knew and felt that I was censurable in the highest degree for not having gone to inquire into the cause of his absence on the afternoon of its first occurrence, and for having deferred doing so until aroused to a sense of duty by your remarks, while in the mean time he was dangerously ill, and at the point of death.' 'Well,' said I, 'what reply did you make?' 'I told the dear boy that I was not aware that he was sick. He looked in my face, and with tears in his eyes, said, 'But, teacher, I always thought you loved me; how could you let me be away three whole weeks, and never once ask, Where is Robert?' I never before saw conviction and contrition for the neglect of duty more strongly depicted in any countenance than in that of this teacher. With an energy that bespoke the most sincere regret and the sternest resolution, he added, 'I have learned a lesson that I shall never forget. So long as I am a Sabbath school teacher, I will visit my absentees.'

FOR THE REGISTER AND OBSERVER.

BOOKS &C.

Alexander wept because he had not more worlds to conquer. Poor, pitiable Alexander. If such a man, so eager for outward conquest, were alive now he should be General Reviewer. Forming the parts of speech into a Macedonian phalanx, and moving it through the world of literature, there were work enough for him. Though he might bear down all before him, hosts, unconquered and unconquerable, would spring up on his flanks and on his rear, and he would be forced to a Moscow retreat: weeping; not as the Macedonian wept.

What a wise man was Solomon! of books, he said, there is no end. Poor Solomon, he saw not even 'the beginning of the end;' and so was light of heart and sang songs. Let us say, rather—happy Solomon; amid the very elements of literature, he breathed its wholesome air and never dreamed that the thing, for the most part, would become a hothouse business. Enough of this. What have we to do with Solomon or Alexander? Except indeed to note that neither was quite heartless: the one having wept, and the other having sung songs.

This thing called literature is a world's wonder; or should be. So big, so wide, so various, how can we deal with it? For simplicity's sake we will divide the whole into two parts, and make no subdivisions: saying that books are either heartless or hearty. Under the heartless head fall the complex, the unnatural: under the hearty come the simple, the natural. The heartless are useless, harmful. The hearty are useful, beneficial. The heartless—except such as the well being of science might claim—should be gathered into one vast heap and set on fire; were there not danger of a general conflagration ensuing.

Here it would be pretty well to stop; but being foolish like other scribblers, we go on: not over the stubble field of logic, but into the living field of illustration. Among novel writers we take two; Scott and Bulwer. Reader, do you know the men? No? Then you have not *read* their books: else you would know that Scott is *in* his books, and that Bulwer is *not* in the ones he has made; being himself very near to nothing. Bulwer's books are harmful, useless to any good end. How do you feel my young friend while reading Pelham, for instance? Perhaps you are then in the way of learning smart things, to say; or genteel things, to do: but all the while you feel that the Devil is creeping into your bosom, and twining himself into serpent folds around all that is good. Oh when he tightens those folds how fearful is the struggling there.

Scott's books are hearty: therefore beneficial, useful to good ends. Reading one of his novels you feel that you are listening to a friendly story teller, who, though not very strict in his 'minor morals,' has a *heart*; loving you, and all men, and so binding you to himself, and to others, in the gentle bonds of all embracing love. Embracing all, except that devil of Bulwer's; the devil incarnate of hypocrisy. Reader, do you know that Scott was, and is, a great preacher of faith, hope, and charity? The greatest of these being charity, he repeats at all times, in his many toned voice, from the Jeanie Deans note upward, 'man, be charitable in judging thy fellow men.' The life of Scott is written by a friend; none other indeed could write it, for what man is his enemy? Who is to be reviewer of that life? One strong man we know who has cast off fear; if he has also cast off prejudice, he is the man for this. Speaking of books, which are generally bad enough, let us say that colleges are places where boys are manufactured into bookmakers. The books being so bad it is pretty certain that there is something wrong in the college manufactories. Is not one professorship strangely enough wanting there: a professorship of genius? Why is this great want still unsupplied? Is not truth of all kinds taught in colleges, even divinity (divine truth)? Were this professorship established what results would follow! Men would then, doubtless, come forth among us labelled as men of genius by means of two letters D. T. (doctor of things.) Such men only should make books. All others, coming from colleges, and not having this decree should—now what should they do? Some of them (the best) no doubt might be usefully employed: but the majority, being paupers in knowledge, perhaps it would be well to shut up in big houses, with yard room, and let them lecture each other. What a mercy this would be to the world at large.

As genius stands registered now it is a very convenient word; solving many problems; as, for instance to say nothing of others—the Robert Burns problem. 'Burns was a man of genius,' and so the world is satisfied. When the professorship of genius is established, a little child with its toys should be placed in the chair. The students should stand around and see the child deal with a toy. Stripping off this piece of rag finery, and the other piece, very soon the toy is naked and so stands revealed. The child does not stop here; but actually pulls the thing to pieces, and so knows it. What college will take this hint, and give *us* therefore an honorary title; say only D. S. (*doctor simpleton.*) Where are we? Reader, we are sailing in the latitude of &c.

Ho, man of speculative head, and logician; why do you wonder that so little good springs up in the path you tread? Can you not learn something at your own fireside? Give your wife a hearty kiss: she will like it better than the best of your homilies, and will smile upon you, making your home a pleasant place. Pat your roguish little boy kindly on the head; he will look up into your face and love you, and take you by the hand, and you may lead him. Offer no cold, heartless exhortation to your fellow sinner; but like a brother sinner, as you are, take him by the hand and walk with him arm in arm. He will feel the warmth of your heart, his own will warm to yours, and the two will beat in unison. Go with him a mile, and he will go with you twain. This is animal magnetism: not Polly-Gleason-ism. Heartless man of logic, what have you done? Skipped a few logical stones along the surface of the living tide of humanity, and so made a few rippling circles there; which, while you gather up more stones, disappear and leave no trace behind. The stones fall through that tide and make the stream shallower and more sluggish. The seen effect of thy work is of doubtful character; the unseen is almost, if not altogether, evil. It was an *angel* that went down *into* the pool of Bethesda and troubled the water.

Reader, are you a truly good man (say half good) and desirous of doing good to your fellow creatures? It were well to consider this: you did not make the passions of man and you cannot destroy them. You are not here called, nor will you be hereafter called, to account for their existence. What can you do? Build the logical dam ever so strong, ever so high, the onflowing stream of life will break through or overtop it. Would you dry up that stream? Where then the flowers that grow on its borders? Of what use the many mills of industry? Could this be done what a sandy desert were life. This our present Arabia Felix were then Arabia Petræa, and at last Arabia Deserta. What then can you do, and do well? *Use* the passions of men. Turn the powerful stream where it runs to waste or runs to evil, so that it may run to usefulness and to good.

We would fain speak at large of that Book which of all man-printed books is the best: but for very good reasons we forbear. Two or three things we may be permitted to say here. The Bible is a revelation of God to man. What is a revelation? 'Tis not an explanation. 'Tis a showing forth. The Bible is not a demonstration of God so that we can understand him with our arithmetical heads; it is a revelation of God so that we can love him with our feeling hearts. Reader, your brother man is revealed to you through the heart, and so becomes your friend, and you love him; but can you comprehend him, and explain him to another, so that that other can know him and love him as you do? Methinks a logical demonstration for that purpose were a very laughable piece of work even now-a-days. Our common English bible is good enough for the poor—poor in more senses than one. The rich in their own conceit may strive to get a camel through the eye of a needle, or learn humility: one or the other they must do. A literary fop, all bedizened with the trinkets of literature, running over the pages of his bible, (not *his*) stops in the middle of many a sentence horror struck at the apparition of a *which*, where all the grammar books say a *who* should be. 'Can any good,' he says 'come out of Nazareth?' Silly fellow, it were well for him to have a heart under his doublet, or even brains beneath his skull cap. Did not John Bunyan study his English bible, and so unconsciously get better English than that which our highest colleges teach?

Of Jesus of Nazareth how many volumes have been written to prove him man? How many more to prove him God? These things are dead or dying; but He still lives; and all men of all sects who know him, know him as God-man; for *through* the man they see the God, and so only. 'He was tempted like as we are, yet without sin.' Ah, but for that one man-trait of temptation how could we see the God-trait which overcame *all* temptation?

V.

HOW TO BE HAPPY.—Said a venerable farmer, eighty years of age, to a relative who lately visited him, 'I have lived on this farm more than half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely ever been absent from the sanctuary on the Sabbath, and never have lost but one communion season. I have never been confined to my bed by sickness for a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that *if I wished to be any happier*, I MUST HAVE MORE RELIGION.'

FOR THE REGISTER AND OBSERVER.

AGAINST DESPISING THE DAY OF SMALL THINGS.—No. 3.

There is *one*, by whom the day of small things is *not* despised. There is *one* who regards such a day as unspeakably important to all, to whom it has reference, *one* who watches over it with peculiar care, *one* who seeks to render it a day of ever increasing brightness. That one is He, who works all things after the counsel of his own will; and who has willed, that a day of great things shall ordinarily have its origin in a day of small things. Yes, it is in the day of small things in religion, that He who beholds the end from the beginning, discerns the appropriate origin of a great and good work, both in individuals and in communities.

The kingdom of grace, like that of nature, is one of gradual progression. To the latter the Savior and his apostles often refer, to illustrate the former. In the natural world, you never expect a day of great things, unless preceded by one of small things. Is the season of harvest, the great day of the year to the husbandman? But, in what manner does the husbandman expect to realize this day of great things? Does he expect that it will come to him by miracle? Does he consequently spend the spring and summer in idleness? In the mean while, do his fields cover themselves with a luxurious growth of all desirable productions? And, at the season of harvest, does he gather an abundant crop, where he had bestowed no previous labor? Does the kingdom of nature yield its fruits to the husbandman in this manner? Nothing like it. The seed must be sown in a suitable soil, previously prepared for its reception. The plant must receive early, continued and judicious culture. And the husbandman must wait with a long-enduring patience, for the growth and ripening of the fruit.

Thus is it also, with reference to the kingdom of heaven, with reference to the rise and progress of true religion in individuals and in communities. This kingdom does not come with observation. It does not ordinarily rise and flourish, in a manner sudden and apparently miraculous. There is the infancy, as well as manhood of grace. The believer in the gospel is a babe in Christ at first, and it is only by a gradual progress, that he attains to the measure of the stature of a perfect man in Christ Jesus. In the spiritual as in the natural world, the day of great, is ordinarily preceded by the day of small things.

In both, this day of small things, so far from being despised by the Infinite one, is esteemed by him as of essential importance.

N. W.

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

THIRD COLLECTION.

6. *Solomon when a youth.*

A good king once said to his favorite, 'Ask of me what thou wilt, and it shall be thine.'

And the youth said within himself, 'What shall I ask, that I may not afterwards repent me of my wish; honor and glory I have already; gold and silver are the most uncertain gifts upon the earth; I will ask for the king's daughter, for she loves me as I love her, and with her I shall receive every thing besides. Above all, the heart of my kind benefactor, for by this gift he will be my father.'

The favorite made this request, and it was granted him.

* * * * * * * * *

When God first appeared to Solomon—then a youth, in a dream, he said to him, 'Ask what I shall give thee, and I will give it.'

And lo! the young man did not ask for silver and gold, nor for honors, and reputation, and long life; but he called for the daughter of God, celestial wisdom; and with her he received whatever he might ask.

To her also he consecrated his most beautiful songs, and praised her to mortals as the only felicity of earth. So long as he loved her, he possessed the heart of God, and the love of men; only by her does he live, either after his death, or on this side of the grave.

7. *Solomon in his old age.*

Pleasure, power, and honors had so blinded Solomon in the years of his manhood, that he forgot Wisdom, the bride of his youth, and gave up his heart to all infatuation.

But once, as he was walking in his splendid garden, he heard the creatures speak, (for he understood the language of the creatures,) and inclined his ear to listen to what they were saying.

'Behold the king!' said the Lily, 'he walks it proudly over me, and I, though the humble, am more majestic than he.'

And the Palm-tree waved his branches, and said, 'There he comes, the oppressor of his land, and yet they sing to him that he is a Palm-tree. But where are his fruits, and his branches? with what does he refesh them?'

He went farther, and heard the nightingale singing to his spouse; 'Solomon loves not as we love one another; nor is he so beloved by any of his concubines.'

The turtle-dove cooed to her mate, 'No one of his thousand wives will lament him as I shall lament thee, my only one.'

Angry the king hastened his steps, and came to the nest of the stork, who was teaching his young, and uplifted them upon his wings, that he might teach them to fly. The stork said to his young, 'King Solomon does not this to his son Rehoboam, therefore his son shall not prosper, but strangers shall rule in that which the king builds.' Then the king went away into his inner chamber, and was silent and gloomy.

And as he was sitting in deep reflection, Wisdom, the bride of his youth, came invisibly before him, and closed his eyes. He fell into a deep sleep, and saw a mournful image of the future day.

He saw a kingdom divided by the answer of his unwise son; a stranger ruled over the ten oppressed tribes, which had revolted from him. He saw his palaces in ruins, his pleasant gardens sunk by earthquakes, the city laid waste, the land left desolate, and the temple of God in ashes. Affrighted he started from his sleep.

And lo, with weeping eyes, there stood the friend of his youth, and spoke, 'Thou hast seen what will come to pass after this, and thou hast laid the foundation for it all. It is not in thy power to alter the past, for thou canst not command the stream, that it flow back to its source, nor thy youth, that it shall return. Thy soul is weary, thy heart exhausted, and I, the forsaken of thy youth, can no longer be thy companion in the land of earthly life.'

She vanished with a compassionate look, and Solomon, who had crowned his youth with roses, in his old age wrote a work upon the vanity of all human things upon the earth.

8. *Elijah.*

Elijah was of a fiery spirit, and the flame of fire was the spirit of his office as a prophet. Often did he cause it to come down from heaven, and in his zeal he consumed his own life.

Once when he went to Mount Horeb, weary and faint, and rested in the parched wilderness under a solitary Juniper, he sighed out, 'It is enough, take now my soul, O Lord!'

And God strengthened him, so that he went to the mountain, where God took the burthen of his office from his shoulders, and commanded him to anoint another in his place.

And when Elijah with Elisha, whom he had anointed, was going to the Jordan, there came a fiery chariot with fiery steeds, and separated the two, and Elijah was carried up to heaven in lightning.

The first figure which appeared to him in that world, was Moses, his prototype. 'Thou hast hastened,' said he, while he extended his right hand to him, into the purifying flame of the chariot of fire, 'thou hast hastened, my brother, with fiery haste, and hast led many of thy brethren. I have also led them, but I prayed for their lives, and offered my soul instead of their souls.' When he came to the throne of the Judge, the all-merciful, Elijah went to the clouds of the throne, with wavering tread.

'What would'st thou here, Elijah?' said a voice from the cloud. 'I have been zealous for Jehovah the God of Sabaoth, and was left alone, and they seek my life.' Then a fire came out of the cloud, but the Lord was not in the fire; and a strong wind breaking the rocks, went before Elijah, but the Lord was not in the wind. But after the fire and the wind, there came a soft whispering, and Jehovah was in it. Penetrated by this, the heart of the Prophet glowed within him, so that soon the flame of his spirit shone like the morning-red. 'Repose,' said the voice, 'and refresh thyself here, for the Lord is merciful and kind. Often shalt thou descend to men, and shalt teach them gently, and kindly shalt console and deliver them.'

Since then, Elijah has often sought men, but in a different spirit from his former fiery one. Invisibly, or clothed with another form, he joins in the conversation of those who inquire after wisdom, and unites their souls. In domestic duties, he turns the hearts of the fathers unto the children, and the hearts of the children to the fathers. He delivers them from fear, and replies to the praying, by refreshing and consoling them. In the person of John, he went as the morning star before the rising sun. Yea, himself strenghened the son of love on the holy mountains of temptation and transfiguration.

THE PROSPECTS OF POETRY.

We extract the following beautiful passage from James Montgomery's Lectures on the British poets, delivered at the Royal Institution, 1837.

There may be 'economists and calculators,' so cold-blooded, that they would save the crumbs which their little children scatter for the robin red-breasts in winter: beings of such algebraic temperament, that they would silence the cuckoo, forbid the return of the swallow and the nightingale to our coasts, and bereave the spring of its flowers and its streams, its fragrance, its wild music, and all its luxuriance of vegetation; or, who could look without a sigh upon the woods condemned to the axe, when they lay, for the last time, in the pomp of autumnal coloring, as gorgeous in their array as evening clouds upon the slopes of the hills. There may be such loveless, joyless, heartless personages as these, who value everything at its market-price, and would be content, while they could buy and sell, and get gain, if there were neither blossoms, nor birds, nor trees, on earth,—nor clouds for ever changing shapes and hues, nor stars eternally the same in heaven. But it never can be that 'man, that is born of woman' should cease to imbibe with his mother's milk, and from his nurse's songs, an intense, an inextinguishable delight in that art, which youth and woman love, because it is the art of Nature, herself a mother, to reflect as in a mirror all her beauty and all her graces. It can never be that man who himself 'cometh forth as a flower,' should not have his season of bloom and fragrance as well as of fruit-bearing and decay. That season is his youth, and youth, from its own general instinct, under the influence of woman, will ever love that which *she* loves—that which she taught *him* to love, while she nourished him at her breasts, or lulled him to slumber on her lap, with the sweetest tones that ever fell from human lips, and find their way through newly-opened ears to infant hearts, prepared with the first pulsation to respond to the yearnings of maternal tenderness, or the rapturous delight in her offspring, by whatever way communicated—by voice, or look, or touch. Youth, thus trained up, cannot choose but love poetry, because it ministers to the affections, exalts the imagination, and purifies the heart by generous and benevolent emotions; while it quickens, cherishes, and confirms, whatever is holy, and virtuous, and noble in human nature; making life more precious by giving him to taste enjoyments more exquisite and elevating than the pleasures of sense, the vanities of fashion, and the riches and honors of the world, before he is seduced and corrupted by any or all of these, as too often he is in the sequel.

Then neither change of times, of taste, of manners, of pursuits, of civil government, or political relationships; in war or in peace, can so pervert nature itself in bosoms unsophisticated, that the sweet Muses shall not only, in all ages, 'fit audience find though few,' but shall have a perennial succession of true followers among the most influential classes of our species,—among those, whom all others delight to please,—the young of *both* sexes, and the most refined and ingenuous of the *better* sex. These as youth is every moment renewing, and beauty unfadingly preserved, from the perpetually-upspringing fountain of *life*—these will be listeners for ever to those strains that might create a soul—under the ribs of *death*. I can therefore, without envy, yea, I can unfeignedly rejoice in the triumph of science through all its departments—when chemistry reveals to us the secrets of an invisible world within our own, by making us acquainted with the hidden principles of things—when mechanical power enables us to perform prodigies of strength, and work miracles of skill without exertion or fatigue, *contracting* both space and time—yet *multiplying* both, by giving more of each to us for the occupation of the other—when, by the mathematics, we are taught to weigh the earth, to scale the skies, and to calculate the motion of the heavenly bodies with such precision that a lucid point, to be seen but once in three-quarters of a century, like Halley's comet can be expected almost to an hour, nay, even met on its way from the depths of infinite space, by optics keener than 'quick poetic eyes,' and singled out among myriads of telescopic stars, weeks before it could be discerned by ordinary sight. I rejoice, too, when the diffusion, universally, of the means of instruction, gives advantages to the multitude in our day, which students the most favored of former generations knew not. I repeat, I can cordially rejoice in the triumph of science, and hail the march of intellect, even, while in the splendor of the former and the tramping of the latter, the glory of my art appears to be eclipsed, though it is not so in reality;—it is the eyes that look upon it which are so dazzled by the temporary ascendency of rival luminaries; while in like manner, its music seems to be silenced, when it is only *not* listened to, amidst the sounds of 'gun, drum, trumpet, blunderbuss, and thunder,' which accompany the rallying and drilling of millions, who throng from all quarters to the standard of '*The Schoolmaster abroad*;' yet—yet, the *Poet is at home*; and *there—there* you may find him still, the delight of the young and the favorite of the fair. Yes, yes, after the utmost that economists and calculators have done to obliterate all the *inequalities* and *originalities* of the human character, and coin minds, like money, into pieces of equal size and nominal value, and stamp them with the same image and superscription,—there is yet such a power as poetry in this cent. per cent. age and working-day world—a power which rules extensively, and will rule while woman and youth exist; nor, till our utilitarians have achieved the Utopian perfectability of human nature,—discovered the elixir of immortality, and confined the secret of both to the male population then living, so that a generation of middle-aged men, never growing older, shall monopolise the earth, and none be born and none die in it—in a word, till they shall have *abolished Youth and Woman*, Poetry will maintain its supremacy in its place and in its season. *Youth* will delight in it, because it is the language of Hope, and realises all Hope's visions;—*Woman* will always love it, because it is the language of *Love*, and perpetuates her youth, by often reminding her of the time when she was wooed, and, 'not unsought,' was won.

'There *is* a living spirit in the lyre,
A breath of music and a soul of fire;
It speaks a language to the world unknown,
It speaks that language to the bard alone;
While warbled symphonies entrance his ears,
That spirit's voice in every tone he hears;
'Tis his the mystic meaning to rehearse,
To utter oracles in glowing verse.
Heroic theme from age to age prolong,
And make the dead in nature live in song.
Though graven rocks the warrior's deeds proclaim,
And mountains, hewn to statues, wear his name;
Though shrined in adamant his relics lie
Beneath a pyramid that scales the sky;
All that the hand hath fashioned shall decay,
All that the eyes admire shall pass away;—
The mouldering rocks, the hero's hope, shall fail,
Earthquakes shall heave the mountains to the vale,
The shrine of adamant betrays its trust,
And the proud pyramid resolves to dust;—
The lyre alone immortal fame secures,
For Song alone through Nature's change endures;
Transfused like life, from breast to breast it glows,
From sire to son by sure succession flows,
Speeds its unceasing flight from clime to clime,
Outstripping death upon the wings of Time.'

AN INTERESTING LUNATIC.

In one of the private Maisons de Sante, on the other side of Paris, there now resides an illustrious patient, whose beauty madness has not faded, for her disease of mind is gentle and calm, and took its rise from the excess of affectionate concern, heightened by terror. This is Madame Lavalette, who procured the celebrated escape of her husband from prison. Having engaged, by her persuasions and entreaties, Sir Robert Wilson, Bruce, and Hutchinson, to aid Lavalette's flight to a place of safety, she was permitted to enter his prison the evening before his execution; his hair was already cut off, as a preparation for the guillotine: he fled in the disguise of his wife's dress. His heroic wife was bitterly reproached and threatened by the governor of the prison; and her nervous anxiety lest Lavalette should be retaken, of which she was assured there was no doubt, was so excessive, that she never after recovered the miseries of that night. After a time, the fine intellect gradually gave way, and she has resided some years in this maison, anxiously attended. Lavalette is now dead; but her silence is never broken by any event; she walks often in the garden, and plucks the flowers, or sits for hours on the garden seats, but never speaks, and has not been heard to utter a word for some years. Her look is sad and lonely, and she seems no longer to feel sympathy with any being. What a transition from devoted union; from passionate tenderness, to the chilliness and dreariness of the tomb!

FOR THE REGISTER AND OBSERVER.

SEVEN ORTHODOX EXPLANATIONS OF THE ATONEMENT.

The following remarkable paragraph has been copied from 'The Spirit of the Pilgrims.' It demands serious attention.

'All the Orthodox believe in the doctrine of the atonement; but all do not state or explain it after the same manner. Some suppose the atonement of Christ to consist wholly in his obedience; others wholly in his sufferings, and others in both his obedience and sufferings. Some hold that Christ suffered the penalty of the law for sinners; and others that he only opened a way in which, on condition of repentance, this penalty may be remitted. Some think the atonement made only for the elect; while others regard it as a propitiation for the sins of the whole world.'

All things considered, this is perhaps one of the most extraordinary statements of the present age. It appeared in 'the Spirit of the Pilgrims'—if we do not misremember, in Jan. 1832. It is a part of an article which appears to have been designed to show what are the great articles of the Orthodox faith in New England at the present day,—and the latitude which is allowed among the Orthodox in explaining those articles,—or in how many different ways they may be explained without departing from the Orthodox creed. The paragraph now before us is what is said on the great doctrine of the atonement, which has been regarded as of the first importance. Formerly the atonement was supposed to consist in a vicarious or substituted punishment, endured by Christ as the sinner's substitute. Some then supposed that he only endured the punishment due to the elect; and others that he endured 'the punishment due to us all.' Now we have a statement which implies that a man may be truly Orthodox on this subject while he believes in any one of seven distinct and different explanations. Walker thus defines the word 'orthodox—sound in opinion and doctrine, not heretical.' I may then state the seven 'sound' opinions and doctrines relating to the atonement.

1. 'Some suppose the atonement of Christ to consist *wholly* in his *obedience*.'
2. 'Others *wholly* in his *sufferings*.'
3. 'And others in both his obedience and sufferings.'
4. 'Some hold that Christ suffered the penalty of the law for sinners.'
5. 'Others that he only opened a way in which, on condition of repentance, this penalty may be remitted.'
6. 'Some think the atonement made only for the elect.'
7. 'While others regard it as the propitiation for the sins of the whole world.'

Let it now be observed that each of the seven opinions is admitted to be orthodox or 'sound;' yet it is a fact that one of them is not only different from another but even opposite, and directly the reverse. Of the three first, it is impossible that more than one of them can be true; if one is true, the other two must be false. If the atonement consisted '*wholly* in *obedience*,' it could not possibly consist *wholly* in *suffering*, nor in both *obedience* and *suffering*. The 4th and 5th are obviously meant to be two opposite opinions; and the same, may be said of the 6th and 7th. Two opposite doctrines may both be false; but it is impossible that they should both be true. How then did it happen that a statement so palpably incorrect found a place in 'The Spirit of the Pilgrims?' Was not this the fact, that it was admitted for the purpose of preventing a schism among those who have called themselves orthodox? Was it not found that the diversity of opinion among the orthodox on this subject was really so great, that there was danger that the denomination would become divided into several distinct sects? But would not the exercise of that love which disposes each to do unto others, as he would that others should do unto him, be a much better preventative of schism than a statement which admits opposite and contradictory opinions to be orthodox, sound, or correct? How great and how bewildering must have been the prejudices which could admit each part of a palpable contradiction to be true? Several such contradictions are found in the statement which has been quoted. The different opinions or propositions contradict each other as clearly as the following—two and two are four—two and two are *not* four. Yet the writer seems not to have been aware of any inconsistency or incorrectness in his statements. Something better than this is necessary to prevent schism in cases of such disagreement of opinion. The things needed are humility of mind, and that love which is the fulfilling of the law, and the bond of peace and perfectness.

If it is admitted that a man may be orthodox on the subject of the atonement on condition that he believes in the truth of either of the seven explanations, why should any one deny that Unitarians are orthodox on this subject. They believe in more than one of the seven orthodox views. They believe that the atonement made by Christ includes 'both his obedience and his suffering,' that they were both for the purpose of reconciling sinners unto God. They do not believe that he suffered 'the penalty of the law;' but they believe that he 'opened a way in which, on condition of repentance, this penalty may be remitted.' To open a way sometimes means 'to show,' 'to reveal or make known—and sometimes to remove an obstacle, that people may pass. In both senses Christ 'opened a way.' Excepting the Jews, the ignorance of mankind was an obstacle to their obtaining forgiveness. They did not know on what condition pardon might be obtained, nor indeed that God had any pardoning mercy for sinners. The great object of Christ's mission was to teach men that there is forgiveness with God—on what conditions pardon may be obtained, or what men must do to be saved. The truths on these points are the great truths of the gospel. To reveal, and bear witness to these, was the Messiah sent; and these are the truths which he sealed with his blood. As he 'came to bear witness of the truth,' and of those truths which relate to our forgiveness and salvation, it was of the first importance that men should believe in him as a faithful and true witness. Hence believing in him is connected with repentance in stating the conditions of forgiveness. In his farewell discourse to the elders of Ephesus, Paul reminded them of his manner of preaching among them—'Testifying both to the Jews and also to the Greeks repentance towards God, and faith toward our Lord Jesus Christ.' If believing one of the seven explanations will constitute a man Orthodox, believing two may give him a still higher claim to the title. But considering the latitudinarian character of the paragraph under review, I should not deem it a great honor to be called orthodox on such ground. It is pleasant to see Christians disposed to avoid dissension and alienation while they entertain different opinions; but it seems to me a clear case that a better way may be devised than that of supposing that two or three-opposite opinions on the same question may be equally orthodox or true.

Our Wants.—Dr Parr was of opinion, that a man's happiness was secure in proportion to the small number of his wants, and said, that all his life-time, it had been his object to prevent the multiplication of them in himself. Some one said to him, 'Then, sir, your secret of happiness is, to cut down your wants.' Parr replied, 'No, sir, my secret is, *not to let them grow*.'

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.—No. 6.

Mr Editor,—The qualifications requisite for a good Sunday school Teacher are of the highest order. The education, whether of youth or manhood, occupies the most important station in society:—and of all those to whom is entrusted this great business of education, surely he whose attention is devoted to the cultivation of the *spiritual* nature, must be considered as requiring qualifications of the highest rank. There is no knowledge, no experience, no talent, which may not be made instrumental in the faithful performance of his duties, by the Sunday School Teacher. It is not only necessary that he be well informed, that he possess sweetness of disposition, and a 'benevolent heart,' but he should also be a practical, an active man. Not a few are there whose minds are rich in 'various lore'—and who moreover combine with their learning, loveliness of character and at the same time firmness of principle and sound judgement; but who lacking the *imparting tact*, that peculiar '*way*,' which has such magic effect upon children, ay and upon men and women too—that gift of *look* and *speech*, which enables its possessor with scarce an effort to interest and gain the affection of children *instanter*—who, I repeat, lacking this 'tact,' even in the least degree, are rendered incapable of becoming efficient teachers. They have a coldness about them, around which the affections of a child will not entwine. Such persons can not but be dull, inefficient teachers—though good and learned men.

And so, on the other hand, may this enviable qualification be possessed, and yet its possessor be very, very far from a good Teacher. Though he may command the attention of the children, though he possess a goodly quantum of confidence, and can give good 'general lessons,' make good 'speeches,' write good 'communications,' still he may lack the 'one thing needful.' He may lack *seriousness of mind, devotedness to the cause of Christ, simplicity and unity of character*.

His *faith* may be sound, his doctrine *orthodox*, his speech *fair*, and yet there be wanting that dignity of character so becoming, so necessary to a good Christian. Not *pride*—of course; but that deportment, which one animated by the soul-kindling truths of eternity, warmed by communion with Jesus, engaged *heart* as well as *hand*, in the cause of Christian truth, must ever possess—that simplicity, harmony, openness of character which give and which alone *can* give a dignity not inconsistent with child-like simplicity, and which forms the strongest possible contrast to that which is compounded of pride and selfishness.

In short the Sunday School Teacher to be efficient must possess the spirit of Christ; well digested views of Christian truth; and a tact of conveying to others these views, and of imparting to others this spirit. I know that these qualifications are possessed by few, nay, that in all their completeness they are possessed by *none*: The perfect man alone is the perfect teacher. It is well known—too well at any rate to authorize a demand for proof—that some teachers are of an age that renders their inexperience *self-evident*: that others are possessed of very meagre attainment in biblical knowledge: that others again lack interest in their business.

There is no use, there can be no good object, in denying this. So long as we are not *absolutely perfect*, in our calling, we should be unwilling to listen to the silvery notes of praise from without, or the enchanting voice of one eyed pride, within. We should be humble. We ask not to be told of our 'devotedness' our 'self denying disposition' our 'Christian spirit'—we have heard, we are hearing too much of this for our good. We should be made to feel our dependence, our responsibility. And when we reflect that our labors are to affect the eternal interests of our charge—can we but feel our unworthiness. If Paul has said 'I am the chief of sinners,'—can *we* take offence if we are told that *we* are deficient. When all *his* powers were strained to their full, in this great cause of education, shall we be incensed when we are told that *we* should be better teachers, more devoted than we are—that we do not accomplish all in our power—that we should have more power?

I do not say—for I do not believe—that we have in the community enough of the right kind of men for teachers. But is that any reason why we should lower our standard? God forbid. It is said that to present so high a model is *discouraging*? It doubtless is to some:—it *ought* to be to *more*. But to him who is engaged heartily in the Sunday School, it only animates him to make greater attainments. The Christian preacher does not fail (if he does, it is time he was an *ex* minister) to present a high standard to his hearers. And no one complains of him that he thus discourages Christians in their course. No, for such is not the fact. By contemplation of the high standard, by comparing present with *possible* attainments, we are rather incited to fresh efforts, to renewed diligence, and to press forward 'to the mark of the prize of our high calling, *forgetting* the things that are behind and pressing *onward*.'

No—it is *not* discouraging that our responsibility is urged upon us: it is *not* just cause of blame that we are reminded of our many deficiences; it is *not* a bad sign that our faults are beginning to attract attention, it is in vain that we attempt to hide them—in vain that we attempt to free *ourselves* from error by coming out in defence of *Sunday Schools*—they (as such) need no defence. And surely, that real faults be defended, or passed by, should not be the wish of

A TEACHER.

FOR THE REGISTER AND OBSERVER.

NOTES OF AN INVALID.—NO 5.

Recovered from the fatigues of landing, the invalid thought his strength and general health perhaps a little improved; but his grave-yard cough still haunted him as it had at the North. He however, had determined to be as little secluded as possible, and taking as his motto, that cheerfulness is one of the best antidotes to disease, he joined the social circle of the family with whom he had taken his abode. Being a Yankee, of course but few interviews sufficed to acquaint him with the members of the household. At a glance he perceived that the contour of Mrs B. was fairly imaged in the lineaments of two daughters,—one a little Miss, the other a lovely damsel,—and the son, a lawyer, to whom allusion was before made. Besides these, five or six boarders represented about as many different countries, among which as elsewhere, the Yankees were in full proportion. At the table, the invalid found that his milk and vegetable diet was very agreeably extended by the southern additional dishes of hominy and rice. The first appeared at all meals; sometimes in the shape of common samp, or else as the hoe, or johnny-cake, or mixed with eggs and fryed as pan-cakes. The Irish potatoes, by a voyage from the north, seemed to have lost their goodness; but the sweet potatoes, in their own clime were so much better in flavor than those tasted at the North, as to supply the place of the former. Ham and game were the best meats: but the beef was miserable, and mutton scarce and poor.

The invalid had no strength to partake freely in general conversation but he was indulged the privilege of a listener, and entertained at intervals, with the intelligent converse of the ladies, or the political disquisitions of the gentlemen. Mrs B., the hostess, was one whom the shafts of fortune, or rather the quicksands of rash speculations had prostrated from the pinnacle of affluence and fashion, to the drudgery of keeping boarders, to retain the old mansion as a family shelter. 'Drudgery!' reiterated the invalid, one morning as he lingered last about the breakfast table. 'Do you, at the South, in your situation, complain of drudgery? Why, you have, or can have a negro at each elbow, if you wish, and you need not lift a finger for your own feeding, nor stoop to loose the latchet of your shoe.' 'O Mr J.! that is quite a mistake. I know that such ideas are very common at the North. While my husband lived, I spent two summers in northern cities, and towns, and frequently heard ladies there allude to the easy, and to them, enviable indolence of southern ladies, and sigh about the contrasted trials to which they were subject, by what they call 'helps,'—which, by their own account, are a set of inconstant, wasteful, deceitful flirtigigs, who never know their place. Southern ladies, they supposed, could know nothing about such troubles in domestic affairs, but I am sure there is no southern mistress of a household, who lacks the goading of equally sharp spurs to her energies, though she lives in a climate that enervates all, and unfits for much activity. You may see, Mr J., in my own case, that there is no lack of work, besides that of following up the slaves. Now I would not trust one of my negro girls to wash the cups that we drink from. They are careless, and dirty, and would be all the morning about it. Why, all my five wenches don't do the work required of two northern girls. Indeed, they won't do any thing unless scolded and driven to it.' 'But, Mrs B., should you not expect this? Your negroes have grown up under a sense of servile dependence, and have no object or motive for exertion to do more than they are obliged to.' 'O, they have motives enough to do well, but the lazy creatures know they will be fed, clothed, sheltered, and taken care of, whether they work or not, and therefore most of them do as little as they can. But perhaps it is natural enough to be lazy when the necessaries of life are secured, and particularly in a warm climate, and I have no doubt that white servants here, if able to work at all steadily, would not do a third as much as at the North. However, our negro servants are generally attached to the family they are in, and are always with us, and I much prefer them to white servants any where; but we are by no means without our troubles, Mr J.,—and the old adage, that 'a woman's work is never done,' is as applicable here as at the North.' 'But, Mrs B., do you not think that slaves feel sensitive about their degraded condition, and often trouble you with a surly obstinacy on that account, as well as on account of the laziness attending their assurance of support?' 'Oh no, Mr J., it is nothing but sheer laziness that troubles us; they are contented enough, and would never think of a better condition, if white zealots would not persuade and instigate them to false and romantic aspirations. Besides, they are much better off than the blacks in Africa, or even the free negroes in northern cities, and travellers have said that their physical condition is better than that of the laboring classes in Europe. Have you noticed any of our negro houses in the yards? Just look out this back window, and you can see the one we have. It is built of brick, and is every way as comfortable for them as our own dwelling. Then they have as good food as we, are well clothed, have frequent presents, several holydays, and often, by exertion, can win privileges and perquisites, to almost any extent. And why should they not be contented? O, the worst is, they are too content; and the more they are indulged, the more they expect.' 'But then they have no hope of advance in civil or political privileges.' 'Neither have the free negroes at the North. They are merely nominally free. They are favored, to be sure, with a seat at the political banquet, but while they see the demagogues who invite them enjoying the feast, they are only allowed to serve them, or at most to enjoy it in fancy, as Will Boniface enjoyed his Burgundy. Why, when I was last in Boston, I heard that efforts were in course for an African school; but when some of the negroes were urged to send their sons, they very shrewdly told the inquirers, that there was no use for schooling their children to refined high notions, and feelings, when after all they had got to be chimney sweeps, or boot-blackers. 'For what merchants,' said they 'will take our sons into their counting rooms with white clerks, even if they are equally well fitted with the best. No; our children can fill all the places they are allowed, and feel better in them *without schooling*."' 'But your slaves, I suppose, suffer by religious privations.' 'Oh no, Mr J., they really have and enjoy more of religious blessings than the whites; and the chief trouble about that is, that they are so religious as to be superstitious. The most of them, I know, cannot read the Bible, but they hear it read, and are preached to, and told about it, so that many of the old ones are quite familiar with it, and are very good preachers in their way.'—'Excuse me, Mrs B., for interrupting you; but I sent little Tom for a gig, and I think it is at the door, before I am prepared. I think your son is in his room; he promised to accompany me, will you allow Jinny to call him?' 'Certainly. Jinny, call your master Alexander!'

H.

The following note should have accompanied the last number.

NOTE.—There were in Charleston, by the census of 1830, whites, 12,928; Slaves, 15,534; free blacks, 1,827.

CHRISTIAN REGISTER.

BOSTON, AUGUST 5, 1837.

It affords us sincere pleasure to lay before our readers the following interesting letter from Rev. Mr Noyes of Petersham. We were very sure beforehand, that there was nothing alarming, in the state of that Gentleman's Parish, and nothing liable to objection either in his principles or conduct in relation to exchanges and the supply of his pulpit.

And now, our assurance is made doubly sure; and the true statement of all the circumstances in relation to the Society at Petersham, presents to the friends of Unitarianism, instead of any evidence of the *decline of our cause*—highly gratifying proof of its success and life in that place.

We observed the attack on Mr Noyes in the last TRUMPET—to which allusion is made in his letter—but did not esteem it of sufficient consequence to be noticed in the Register; since with our readers, the character and sentiments of our learned and excellent Brother stand in need of no exculpation or defence; while those persons who might be unfavorably impressed towards him by the Article in the Trumpet, would not perhaps, in more than a very few instances, see the Register, and those who did see it would not much heed its remarks upon such a subject.

We most heartily concur with the sentiment expressed in the conclusion of Mr Noyes's letter—and think that it ought to satisfy every fair minded Universalist.

What more can be desired by any one of the different sects into which Christendom is divided of any other, than a whole-hearted avowal that its ministers are regarded as *Christian ministers*, and that it is believed that all of its members, who fear God, &c. will be saved? Let but this sentiment be universally felt, and expressed, and the prayer for Christian union and the longing for peace among the many members of Christ's body, will be answered.

Amalgamation, we do not want, neither do we believe it practicable. But we do want peace instead of violent opposition; a disposition to conciliate, rather than to offend—to think no evil, rather than to suspect and recriminate; a willingness to believe that professions of love to Jesus are sincere, where the fruits of the spirit are manifest—and a deep and settled reverence for all the rights of the individual soul, as the child of God, and accountable for its faith to Him alone.

This is the want which we acknowledge at all times, and in every place; whose supply we do not deem a thing impossible or impracticable, but rather one of the most glorious and worthy objects of unceasing labor and prayer.

FOR THE REGISTER AND OBSERVER.

Mr Editor—As a paragraph, quoted in your last paper, relating to the religious affairs of Petersham is adapted to produce a false impression, I wish to offer a few remarks in relation to it. The impression, which the writer in the Spectator conveys, is that the Society in Petersham is a feeble society. The truth is, my Society is a very large one, compared with societies in country towns in our day. It contains from 150 to 200 families, a church of 150 members, and a large and flourishing Sunday school.

In the paragragh above referred to an impression seems also to be conveyed, that I had made an agreement or compact with a portion of my society to exchange with Universalists, having been impelled to it by necessity, or in order to retain the pecuniary aid of Universalists. Nothing can be farther from the truth. The taxes here are very light, for we have a fund which defrays one half of the society's expenses, which would be light without it.

The truth is, I have made no agreement, or compact of any kind. Some members of my society, a small part of it, sometime ago sent me a written request, that I would exchange a reasonable portion of the time with preachers of universal salvation. I told them that I would comply with their request, but that it would not be convenient for me to do it more than four or five Sundays in the year. Principles, which have been professed, but not much practised upon, by various denominations of Christians, appeared to me to authorize the practise of exchanging with ministers, whose faith is radically different from my own, where circumstances do not render it inexpedient. Since my residence here, I have exchanged with a Calvinistic Baptist at his request, and have introduced a methodist clergyman into my pulpit. When I gave my consent, to the request above mentioned, I had very strong doubts about the practicability and expediency of attempting exchanges with Universalists, properly so called; and from various circumstances, to which my attention has been directed since that time, and from a partial trial of the experiment, my doubts are now stronger, and I shall recall my consent. I have no personal inducement to continue it, unless it be a desire to preach the true gospel to as large a number of hearers as possible. I have still strong confidence in the principles, upon which I have proceeded in exchanging with ministers, whose belief is radically different from my own; but I am convinced that the force of circumstances will not allow the practice in all cases. One circumstance, which alone would deter me from preaching to a Universalist Society at present, is, that I have been held up in the last Trumpet, as maintaining that Universalism is as bad as atheism. I shall not present myself, as a preacher, to Societies, whose minds have been thus preoccupied against me.

Whether a minister shall exchange at all, and if so, with what ministers, appears to me to be a question of expediency to be determined by a view of all the circumstances of the case. I am now convinced that it is inexpedient for me to continue exchanges with Universalists. I regard them, however, as Christian ministers, believe that all of them and of their hearers who fear God and work righteousness, will be saved, and shall be happy to exercise toward them all those Christian courtesies, which they ought to expect.

GEORGE R. NOYES.

AMALGAMATION.

Those of our readers who remember an article under the above caption which we copied from the SOUTHERN CHURCHMAN, and which contained some ill digested and unworthy strictures upon the *King's Chapel Liturgy*, will be gratified to read the following communication in which a richly merited rebuke is most decently administered to the author of that Article.

To the Editor of the Register and Observer.

Sir,—I have just observed in your paper of July 15, an article headed 'Amalgamation, which consists principally of an extract from the Southern Churchman, an Episcopal paper published in Richmond, Virginia. I shall say nothing of the *liberality* manifested by the writer of the extract, or of his notions of liberality. My present purpose is briefly to remark on a few words which he has let drop concerning the Liturgy of King's Chapel. I have no fault to find with his terming that Liturgy a 'mutilated' one. He has a right to call it mutilated, because he thinks it so; and I according to my conviction, have a right to call it improved. But he goes much further. He charges those who use it with refusing to 'honor the Son, *even as they honor the Father*. In their name I deny the charge, and assert that they are careful and anxious to honor the Son even as they honor the Father, and to obey him as the image, representative, and word of the Father; and that one mode in which they express their reverence to him is to observe his injunctions concerning prayer and therefore to 'ask of the Father in his name,' and not to pray to him directly as the supreme object of worship. In this respect only or chiefly does our Liturgy differ from the Liturgy of the English Episcopal Church and though the editor of the Richmond paper declares that 'the mutilated Liturgy used in King's Chapel, Boston, could be heard by a good churchman only with reprobation and disgust,' he must be understood to speak only for himself, as I declare that many good churchmen and trinitarians have occasionally *joined in* our worship with great satisfaction, not being at all disgusted with worshipping God through his Son Jesus Christ, though also accustomed according to their own form and belief, to worship Christ.

But the Richmond editor reserves his gravest charge against our Liturgy for the last. 'So determined,' he says, 'were its compilers to obliterate every trace of the doctrine of the Trinity, that the name of *Trinity Sunday* was dropped, and the Sundays in the latter half of the year were reckoned from Whitsunday.' The ignorance betrayed in this sentence is remarkable. If the writer of it will look into Wheatly on the Book of Common Prayer, he will see that Section xxv. *of Trinity Sunday*, begins thus. 'In all the ancient Liturgies we find that this day was looked upon only as an octave of Pentecost; the observation of it as the feast of the Trinity being of a later date.' And a little further on he may read these words. 'Until in the year 1405 [so corrected in the note] it was made an established feast, as it stands in our present calendar, by Benedict xiii.' And moreover if the Richmond editor will look into a Roman Catholic Missal, he will see, that although a Trinity Sunday is placed after Pentecost or Whit-sunday, the name of Trinity Sunday is then 'dropped, and the Sundays in the latter half of the year are reckoned from Whitsunday.' *In dropping* Trinity Sunday, therefore, and in reckoning from Whitsunday the compilers of our Liturgy returned to the practice of the ancient church, and reckoned as the Catholic church still reckons;—for which thing the English and American Episcopal churches, modern as they are, must pardon them.

Before the editor of the Southern Churchman says anything more about the King's Chapel Liturgy, he had better make himself acquainted, even slightly, with the history and antiquities of his own.

Yours &c.

THE MINISTER OF KING'S CHAPEL.

FEEBLE ORTHODOX CHURCHES IN MASSACHUSETTS.

We learn from the annual Report of the Mass. Home Missionary Society, that the number of orthodox churches which are incompetent to support themselves without assistance, and which have received aid from the funds of the society during the year past, is 70: and that the total amount distributed amongst them is $8825.

We could not but feel a degree of surprise, at noticing among the parishes assisted, more than a score situated in towns, in which, we had the impression that orthodoxy was rather flourishing and popular.

We shall cease, henceforth, to wonder at the number and rapid increase of orthodox churches in Massachusetts: while we shall look with increasing esteem upon the zeal and liberality of those who contribute so largely to extend their cause.

It is not unusual that results apparently very grand are suddenly lowered in one's esteem when they are closely inspected, and the machinery by which they have been brought about is clearly exposed.

TESTIMONIES TO THE VIRTUE OF UNITARIAN SENTIMENTS.

It is not consistent with our taste or judgment to imitate the habit, which is quite characteristic of some of our fellow Christians, of making frequent display and public parade of the multitude of testimonies which are continually presented to us in regard to the animating and sustaining power of our peculiar religious views, both in life and death.

But, sometimes, facts of this nature, which are pleasant and profitable to be privately contemplated, come to us in a peculiar shape, or at a peculiar time, or in a remarkable connexion, which seems directly to point to a public recital.

Three instances of very strong and unsolicited personal testimony to the value of the Christian faith as it is held and taught by Unitarians, have just now been simultaneously commended to our notice. They relate to individuals of different ages, and in very different positions; and the importance of the witness is in each case greatly enhanced, by the striking circumstances under which it was given.

The first is recorded in the following letter from a respected friend and brother, whose ministry in a town in the interior of this Commonwealth, has been, we rejoice to believe, not a little blessed.

To the Editor of the Register and Observer.

I have ever thought that the testimony of sober and conscientious individuals to the worth of Christian faith in general, and of our Christian faith in particular, had a value beyond that which it possessed for the person so testifying. With this belief I have desired to submit for publication in the Register, the following communication, which I lately received from a lady, on joining the church of which I am pastor. The communication was entirely voluntary on her part. The testimony is therefore of a value which cannot attach to such as has been drawn out by leading questions, or which has been specially requested. I will only add that full confidence may be given to the subjoined as being scrupulously exact in all its statements.

Rev. Sir.—I have been a member of the first church, in this town, nearly 36 years. I sincerely thought I believed in the Trinity, until I read and heard the Unitarian belief, which put me upon seriously, and I hope prayerfully, reading the scriptures. I found them to prove the Unitarian doctrine, much more plainly and easily to be understood. I now think I was always a Unitarian, only I had not looked into the doctrines; and when I heard the Unitarian preaching, I felt that I was drawn to a greater love for my God and Savior.

For the above reasons, I feel a desire to remove my relation from the first, to the second Congregational Church. I called upon Mr ——, [pastor of the Calvinist Church,] and had a long conversation with him—some upon doctrinal points, sincerely hoping, that if I was in an error, he might say something to enlighten me. But his answers were darkness to me. I then asked him if it would be of any avail to ask for a dismission and recommendation. He said he thought that the case of Miss ——, [a young lady whose application to the Calvinist church for a letter of dismission and recommendation to the Unitarian church had been refused on the sole ground that a Unitarian church was not a Christian church,] was considered a rule or standard by which all similar applications would be decided; and in further conversation, he said the reason why they did not give a dismission was that the responsibility might rest upon the persons leaving. —— ——.

The second instance—when all the circumstances in relation to it are known—is exceedingly affecting. The writer of the subjoined note was educated a Calvinist of the straitest sort; and remained devoted to his early faith until a few y[illegible] since, when he met with certain Unitarian [illegible]cations, which produced a deep impression upon his mind, and having led him to careful reflection and a new and more attentive comparison of Scripture with Scripture, eventually rendered him a decided and earnest Unitarian.

He has, in various ways, manifested the sincerity of his attachment to our doctrines in life; and now, in the immediate prospect of dissolution, offers another and a still more convincing evidence [illegible] devotedness, in lines, every word [illegible] bears the mark of having been penned [illegible] a tremulous hand, but [illegible] peaceful heart.

——— *State of New-York, June 15, 1837.*

Dear Sir.—With some regret you will receive a request to discontinue the Register, when you are informed that I am now suffering under an incurable disease, which must soon bring my life to a close. At the same time, I am persuaded that it will be more than satisfactory to you to learn, that during a period of protracted suffering, I have had not the slightest disposition to abandon the Christian principles as taught by Unitarians. On the contrary, suffering has confirmed my faith. Under their influence I am enabled to exercise patience and entire resignation.

P. S. The A. U. A. will hear from me, or my Executors.

The third instance was verbally communicated to us a few days ago, by the General Secretary of the A. U. A; and is substantially as follows—A young lady on her death bed, in the full exercise of her reason, and in the enjoyment of true Christian composure and hope, sent for her Pastor, and ruqnested him to present a small amount of property, which she should leave, as her dying offering, with her love and prayers, to the Unitarian Association.

That object which lingers latest in the heart of the departing, and receives the last legacy and blessing must be indeed dearest of all

Brethren and Sisters! do we love our faith as much as it deserves?

LIVE AND LET LIVE.

We know not when we have read a book which has so completely taken possession of our heart as has this of Miss Sedgwick.

Its object is indeed momentous; and the fair author seems to be fully impressed with its importance, and has presented it in a pointed, delightful and affecting manner.

We regret that we have not room, in the present paper, to speak of the book and of its purpose so much at large as we desire. No family in which domestics are employed ought to be without it.

An extract will be found on our last page.

FEMALE INTEMPERANCE IN ENGLAND.

Nothing can be more shocking to a pure mind than the recital of such facts as are now commonly reported amongst us in relation to drunkenness among females in England.

God be praised, that, although *five* or *six*, or a score it may be, of ladies in the *higher classes* (as the phrase goes) in our city, may be found, who are chargeable with habits of intemperance—and, although among women of the *lower classes*, exhibitions of the vice are not extremely rare—God be praised that our city and country cannot as yet furnish an amount of cases of drunkenness, that, in proportion to our population, is worthy of mention in comparison with the number of charges for the odious crime that are annually registered in the British Metropolis.

We know not, however, how soon the case might have been otherwise, had it not been for the mighty and redeeming energy of the Temperance reform; interfering most opportunely, by the blessing of Heaven, at the critical juncture, to stay the devastating flood that was fast sweeping over our land, and overwhelming both high and low, blooming maid and stately matron, the young man, and the strong, and the hoary headed, in common disgrace and ruin.

It seems almost impossible that any one can contemplate the picture furnished below, with full realization of all its horrors, without being moved to give his heart and hand to a cause that aims to rescue myriads of mothers and sisters from the grasp of a monster, compared with which, he that threatened Andromeda had no terrors, and to save the crowns of an innumerable company of brothers and sons from desecration and eternal loss.

We abstract the following from a letter lately received in this country from Dr Humphrey, and published in the N. Y. Observer.

It appears from the books of the London police for 1831, 1832, and 1833, that the number of charges for drunkenness were as follows;—In 1831, males, 19,748, females, 11,605; 1832, males 20,304, females 12,332; 1833, males 18,268, females 11,612. Considerably more than half as many females drunkards as male, in the British metropolis! The fairest, lovliest portion of God's works here below, tarnished, debased, brutalized, nay, infinitely worse than brutalized, by strong drink! Take the following, too, as items of female intemperance in Scotland. It is not uncommon for female heads of families, says a correspondent, to obtain whiskey at the spirit shops in the village where groceries are sold, and have it charged as soap, butter, &c. to elude detection. Another. Many females in our village are in the practice of dram drinking, both in the shops and in their own families. Another. Facts of female intemperance would be endless. A spirit dealer informed one of our members that he sells more spirits to the female than to the male population. It is an evil that is gaining ground very fast. One more testimony. It is a disgraceful fact, that the females of this place are many of them abandoned to intemperance. And still one more. Female intemperance prevails to a lamentable extent in this place, both in the higher and lower circles.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—allow me to say a few words in notice of the dedication of the new church, erected by the members of the First Congregational Society in Fitchburg, which took place on the 12th of July.

Order of services as follows:—Introductory Prayer by Rev. Mr Osgood, of Sterling; Selections from Scripture, by Mr Osgood; Dedicatory Prayer by Rev Dr Thayer, of Lancaster; Sermon, by the Pastor, Rev. Mr Lincoln; Concluding Prayer by Rev. Mr Allen, of Bolton. Text of Sermon, Gen. 28th chapter, 17th verse;—'This is none other but the house of God.'

The general aim of the discourse, in addition to the usual dedicatory allusions, which were peculiarly happy and touching, was to present a clear, candid, and comprehensive view of the distinguishing features of the Unitarian System. The sermon was characterized throughout by boldness and truth, no less than by a spirit of candor and love, and the undivided attention of the numerous audience, gave evidence that the words of the preacher found a welcome response in the hearts of the hearers. The devotional exercises were unusually solemn and interesting, and last, not least, the performances of the large and experienced choir may be mentioned as having contributed in no small degree to the felicity of the day.

Much credit is due to the members of this Society for their efforts to sustain the cause of morality and religion. Notwithstanding the peculiarly oppressive state of the times, they have erected a beautiful and commodious building, at a considerable expense, which for unity of proportion, and simplicity and richness of appearance, is not, we venture to say, surpassed, if equalled, by any in the county. The day was fine, and the number which attended was variously computed from 1000 to 1400 persons, while many were obliged to go away, being unable to obtain entrance even to *the aisles of the church*. It was a noble sight, and one well calculated to purify and elevate the affections, to see in these days of dissension, of speculation, and of mammon's reign, a society so large, intelligent, harmonious and prosperous. We wish them God speed. **SPECTATOR.**

We have received American Annals of Education and Instruction, for August.

Contents.—State of Education in Scotland—Education in Scotch Factories—School of the Prison for Juvenile Offenders at Paris—Medical advice on Education—Miseducation Exemplified—The Schoolmaster, No. [illegible] Illustrations in Education—Manuscript of a common School Teacher—Teachers' Associations—Newspaper Education—Miscellany—Juvenile Music.

Vol. X. No. I. of the American Quarterly Register is on our Table. The Contents are—Memoir of the First President Wheelock,—Princeton Theological Seminary,—Ecclesiastical Statistics,—Churches and Ministers of Worcester County,—Notes.—Worcester County.—Deaths of Children under five years of age,—Notices of New Publications,—Miscellanies,—Receipts of Benevolent Societies,—Rev. Joseph Wolff,—Quarterly List of Deaths,—Ordinations and Installations,—Journal of American Education Society.

Stories from real life, part III. The Harcourts; illustrating the benefit of Retrenchment and Reform—by a Lady. Boston: Weeks, Jordan & Co, 1837.

It is not poverty, so much as pretence that harasses the mind. Have the courage to appear poor, and you disarm poverty of its sharpest sting.—IRVING.

The writer of this entertaining and instructive little book has evidently been a keen observer of society and human life, and is moreover happily gifted to communicate to the general mind the fruits of wisdom which she has gleaned. *The Harcourts* will be extensively read and not narrowly useful.

Peter Parley's Book of the United States, Geographical, Political, and Historical; with comparative views of other countries. Illustrated by maps and engravings. Boston; Charles J. Hendee. 1837.

The work is in a very neat and attractive form; and we regard it as a very valuable addition to the child's library for home as well as for the school. The author thus speaks of the principles on which it has been prepared.

The present volume, differs essentially from any other within my knowledge. In the first place, it exhibits the great features of the country, not sectionally, as is usually done, but on a principle of classification which embraces in one view all that may relate to a particular topic.

In the second place, as I conceive that we cannot well understand our own country, without knowing how it resembles, or differs from, others, I have taken occasion to bring it into constant comparison with foreign lands. Thus, as to our lakes, or rivers, or cities,—after having described them,—I inform the reader about the lakes, rivers, or cities of other countries, and show the chief points of resemblance, or differance, between ours and theirs. This system of comparison forms a leading feature of the work.

NOTICE TO CORRESPONDENTS.—*A Pastor, Hingham*, and *an Elder Teacher*, next week. We should be happy to have an interview with the Anonymous writer of a letter referring to the *Western Messenger*.

INTELLIGENCE.

Pennsylvania Schools.—It appears by the report of the Superintendent of the Public Schools of Penn., that the annual expense of primary schools, is five hundred and eighty-five thousand dollars; and this year, (exclusive of four-fifths of the school fund of the last session of the Legislature, amounting to five hundred thousand dollars) exceeds one million dollars, of which one half is paid by the State and the other by taxation. There are forty-five counties in which there are academies (of which only seventeen are in operation, and most of these in debt) which have received aid from the State amounting in money and land, to about two hundred and forty-one thousand dollars—in the seventeen in operation there are eleven hundred students. The incorporated colleges are fourteen, of which eleven only are in operation: total grants to colleges, two hundred and twenty-four thousand six hundred dollars.

Public School Report for New York City, 1837—The schools for whites contain 12,837 scholars, of which there are about 800 more boys than girls. The report, signed by R. C. Cornell, Esq. President states that the schools are in a highly flourishing condition, and that the chief obstacle to their entire success is the unconcern and indifference of fathers and mothers to the education of their children here provided to their hands free of expense. The school for Monitors continues prosperous. There are 1276 colored children at schools appropriated to them. Most of the children of the Public Schools attend also the Sabbath Schools of different denominations.—*Ev. Star.*

Operations have been commenced on the Housatonic Rail-road, which is to run from Bridgeport, Conn., to Stockbridge, Mass., where it will connect with the Western Rail Road, running from Albany to Boston.—*N. Y. Jour. Com.*

Wilson's Mowing Machine begins to attract attention, and we think with good cause. The first experiment made at Flatbush, before a committee, did not turn out quite as successful as was expected, but this was satisfactorily accounted for. Some of the knives got loose—repairs were necessary—the machine struck some loose stones and it came on to rain; but a second and third experiment, with fine weather, a smooth field, and the machine in good order was entirely successful The machine with one horse and a man can with ease cut five acres per day and cut close and clean. This is an immense saving of labor particularly when necessary to cut your grain quickly, and get in your crop in threatening weather. On the western Prairies this machine will be worth its weight in gold, as labor in that region of fertile country is difficult to be had, and one man, with this machine, can cut his grain and hay, collect it, thresh it out, house it, and accomplish the work of five hands. Patent rights for counties are selling briskly.—*N. Y. Ev. Star.*

From the Yellow Stone.—The steamboat St. Peters, Capt. Pratte, arrived on Friday evening from a voyage up the Missouri as far as the mouth of the Yellow Stone. This boat belongs to the American Fur Company, and was despatched early in the spring with supplies for the Company's traders in the mountains, and to receive the proceeds of the past year's business. She brought down two thousand packs of robes, and a considerable amount of furs; and passed twelve or fifteen batteaux laden in like manner for the same company. They may be expected to arrive in a day or two.

The St. Peters has been out about 90 days, and in that time ascended the Missouri *twenty two hundred miles*—stopping for the most part to cut her own wood, and being frequently detained by getting upon sand bars.—She is the largest boat which has ever ascended to the Yellow Stone, and was viewed with astonishment by the natives of the country, who in various places fired salutes, of small arms as she passed. The passengers bring no news. The Indians in that region are generally at peace with each other and with the traders and trappers.—*St Louis Republican.*

The prospects of the Season.—'The season, from all accounts, will be as propitious for market gardeners as could be desired. Every crop put into the ground has succeeded beyond expectation. Vegetables of all kinds are more abundant, cheaper by 30 per cent and of far better quality this year, than they have been for a number of years. Fruit is coming in well. Corn is somewhat backward, but the warm suns in July and August will ripen it in good time and a fair crop may be expected. Every body will have a good crop of potatoes. Grass is good. Grain abundant. Field crops of every description and kind, promise well. On the whole, there is no drawback to the happiness of every tiller of the soil.—Already do the farmers of the Western New York begin to cry for more help to gather and secure their rich harvest.'—*N. E. Farmer.*

Rail Road in Vermont.—The period, we trust, is not very remote, when the people of Vermont will be furnished with a railroad communication from the Connecticut river through the centre of the State, and from the Massachusetts line, along the Connecticut and Pasumsick rivers, to Canada.

The Legislature, at their last session, passed a Resolve, and made an appropriation for a survey of a rail road route from the north line of Massachusetts along the Connecticut to Barnet, and thence up the valley of the Pasumsick, to the south line of Canada.

Two parties of Engineers are now making the survey, under the superintendence of Mr Twining, the Chief Engineer, who will probably make his estimates and report to the Legislature at their next session.

Passengers.—The number of passengers who have arrived at this port from foreign places since the beginning of the present year, is as follows:

January	836
Feburary,	1,278
March,	2,279
April,	3,892
May,	7,012
June,	11,096
July to the 27th,	8,161
Total,	34,554

In 1836 there arrived during the same months, including the whole of July, 35,685 passengers; and in the whole year, 60,441; which is a greater number than ever arrived before, in a similar period. An unusual number have this year landed at Amboy, which is only a back door for entering this city. [N. Y. Jour. of Com.

The Breakwater.—The Breakwater at the mouth of Bass River, which was commenced this Spring, is being pushed forward with vigor, and it is probable that the appropriation of $10,000 for this year will be judiciously expended by fall. A considerable portion of the stone now used for construction, is taken from a huge bowlder of granite situated about two and a half miles up the river, immediately upon its bank. Capt. Isaac White, of this town, the contractor, has already quarried 800 tons from this block, and transported it in scows to the mouth of the river, and it is supposed that not less than 2500 or 3000 tons can be still obtained from the same block. The fact shows that we have something besides sand and beach grass to stay the progress of the waves, and form safe and convenient harbors.

Bass River Harbor has already become an important one in the eyes of all coasters, and the number of brigs, schooners, &c. stopping in there is daily increasing.—The ground is good, and when the pier is completed, will rank with the best harbors on the coast for safety and convenience.—*Yarmouth Register.*

Late from England.—We announced in our last paper, the death of the King of England. His successor is the Princess Victoria, only daughter of the late Duke of Kent. She became of lawful age to assume the government, on the 24th of May last, being then 18 years of age. The King died about 2 o'clock on Monday the 20th of June. The Lords of the Privy Council met immediately after at Kensington Palace and gave orders for proclaiming her present Majesty. The following account of the ceremony, attending her accession was condensed from the English papers by the Boston Courier.

The young Queen, who was at Kensington Palace, was informed of the death of the King, by the Archbishop of Canterbury, at 5 o'clock in the morning. At 9 o'clock, Lord Melbourne arrived and had an interview with the Queen Immediately after his departure, summonses were issued for the assembling of the Privy Council, at 11 o'clock, at Kensington. This council, which by the Common law was dissolved by the demise of the King, is continued by act of Parliament, as well as the Parliament itself, for six months after that event, unless its existence is terminated by his successor—The council was attended by about a hundred members, and by the Lord Mayor and a deputation from the city. The following declaration was issued.

At the Court of Kensington, the 20th day of June, 1837, present, the Queen's most excellent Majesty in council.

Her Majesty being this day present in council, was pleased to make the following declaration, viz:

The severe and afflicting loss which the nation has sustained by the death of his Majesty, my beloved uncle, has devolved upon me the duty of administering the government of this empire. This awful responsibility is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself utterly oppressed by the burden, were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it, and that I shall find in the purity of my intentions, and in my zeal for the public welfare, that support and those resources which usually belong to a more mature age, and to longer experience.

I place my firm reliance upon the wisdom of Parliament, and upon the loyalty and affection of my people. I esteem it also a peculiar advantage, that I succeed to a sovereign whose constant regard for the rights and liberties of his subjects, and whose desire to promote the melioration of the laws and institutions of the country, have rendered his name the object of general attachment and veneration.

Educated in England, under the tender and enlightened care of a most affectionate mother, I have learned from my infancy to respect and love the constitution of my native country.

It will be my unceasing study to maintain the reformed religion as by law established, securing at the same time to all, the full enjoyment of religious liberty; and I shall steadily protect the rights and promote, to the utmost of my power, the happiness and welfare of all classes of my subjects.

Whereupon the lords of the council made it their humble request to her Majesty, that her Majesty's most gracious declaration to their lordships might be made public, which her Majesty was pleased to order accordingly.

C. C GREVILLE.

At 10 o'clock on the morning of the 21st, the proclamation of the Queen took place at St. James's Palace, and at Charing Cross, Temple Bar, and the corner of Chancery lane, at each place in presence of an immense concourse of people, and amidst the most enthusiastic cheering. Previously to this ceremony the Queen, accompanied by her mother the Duchess of Kent and other attendants, was escorted by the Life Guards from Kensington Palace to St. James's Palace. She was received by the public on her passage and in the Court yards with loud and reiterated cheers. During the first reading of the proclamation, the Queen was present at one of the windows of the Palace, which was open upon the Court yard.

On the 22d the following Message was sent to the two houses of Parliament by the Queen.

"Victoria. Regina

'The Queen entertains the fullest confidence that the House of Lords will participate in the deep affliction which her Majesty feels on the death of the late King, whose constant desire to promote the interests, maintain the liberties, and improve the laws and institutions of the country, will ensure to his name and memory the heartfelt and affectionate respect of all his Majesty's subjects.

The present state of public business at this period of the session, when considered in connection with the law which imposes on her Majesty the duty of summoning a new parliament within a limited time, renders it inexpedient, in the judgment of her Majesty, that any new measure should be recommended for your lordships' adoption, with the exception of such as may be required for carrying on the public service, from the closing of the present session till the meeting of the new parliament.

(Signed) 'VICTORIA, Regina.'

In the two houses addresses of congratulation and condolence were moved by Lord Melbourne, and Lord John Russell. In the House of Lords, Lord Melbourne, the Duke of Wellington, Lord Grey and Lord Brougham made short speeches bearing ample testimony to the amiable and excellent character of the deceased King. Speeches of a similar import were made in the House of Commons by Lord John Russell and Sir Robert Peel. The addresses passed unanimously.

We copy from one of the late papers the following account of the birth and education of the Queen, it being the substance of the reply of her mother to the address from the city of London, on the occasion of the Princess' last birth day.

The Recorder having read the address to the Duchess of Kent, her Royal Highness' answer was,

'My Lord Mayor, Aldermen and Commons, of the city of London—If I consulted my own feelings, I would abstain from a reply, except to assure you that my heart is filled with gratitude.

The Disposer of all human events has vouchsafed to allow me to be rewarded far beyond what I deserve, by witnessing, at this epoch, so dear to my maternal feelings, such general expressions of loyalty to our King, hope and confidence in my child, and approbation of the way in which I have brought her up. It makes me feel I should add a few words more as what I may say on this occasion may reach many who take a lively interest in the event you congratulate me on, and as this is most probably the last public act of my life, I feel called on to do so.

I pass over the earlier part of my connection with this country. I will merely briefly observe that my late regretted consort's circumstances and my duties obliged us to reside in Germany. But the Duke of Kent, at much inconvenience, and I at great personal risk, returned to England, that our child shou'd be 'born and bred a Briton'

In a few months afterwards, my infant and myself were awfully deprived of father and husband.—We stood alone, almost friendless and unknown in this country—I could not even speak the language of it.

I did not hesitate how to act. I gave up my home, my kindred, my duties, to devote myself to that duty which was to be the whole object of my future life. I was supported in the execution of my duty by the country; it placed its trust in me, and the Regency Bill gave me its last act of confidence.

I have in times of great difficulty avoided all connection with any party in the state: but if I have done so, I have never ceased to impress on my daughter her duties, so as to gain by her conduct the respect and affection of the people. This I have taught her should be the first earthly duty as a constitutional sovereign.

'The Princess has arrived at that age which now justifies my expressing my confident expectation that she will be found competent to execute the sacred trust which may be reposed in her. For, communicating as she does with all classes of society, she cannot but perceive that the greater the diffusion of religion, knowledge, and the love of freedom in a country, the more orderly, industrious, wealthy is its population, and that with the desire to preserve the constitutional prerogatives of the crown, ought to be co-ordinate the protection of the liberties of the people.'

Very seldom has so much good sense couched in such unaffected language, fallen from royal lips on state occasions. The address to the Princess Victoria was then read. Her royal Highness simply and naturally replied—'I am very thankful for your kindness, and my mother has expressed all my feelings.'

The following account of the new Queen is from the London Chronicle of June 20th.

We rejoice to think that the youthful Princess, whom we now hail as our Sovereign, has had advantages which were denied to her predecessor. Possessed of excellent intellectual gifts, which have been carefully and wisely cultivated, under the care of a most exemplary mother, she ascends the throne with a full knowledge of all that belongs to the full discharge of the duties of her exalted station. She knows the means by which the happiness of the people may be best promoted, and will no doubt select for her advisers the men who best understand the wishes and [illegible] the nation, and in whom the nation, in[illegible]ses confidence. She will support them in [illegible]ary measures of reform which are still needful and which the improved system of [illegible] mentary representation is to be considered only as the means of effecting, complete the good work which her predecessor had begun, and render the British constitution in reality what its greatest enemies have often, from their own sinister ends, pretended is to be the most perfect system of government to be found on the face of the earth.

Separation of England and Hanover.—Among the important political changes arising from the decease of our late beloved Monarch, the disseveration of the Continental dominions of the British Crown from the rule of the present Sovereign, is not the least remarkable. In consequence of the *salique* law prevailing in the kingdom of Hanover, the empire of Victoria I. does not extend to that country, and the rights and duties of its monarchy have already devolved on the Duke of Cumberland. That intimate connection which has prevailed between Great Britain and Hanover since the accession of George I., has now, for the first time, ceased, and all the probabilities are against the return of both nations under the same head. It only in case of the Queen's dying without issue, that the union will again take place. Ernest I. of Hanover, will then become King of Great [illegible] though the authority of our young Quee[illegible] in any case, extend again to Hanover, [illegible] the King being the legal heir to that Throne. The Duke of Cumberland, now Ernest of Hanover, is the first King of that country independent of foreign power; and it is not a little remarkable that, while as a subject of this realm, he took the oath of allegiance to the Queen to-day, he may, in the interests of his new subjects, be in a condition to declare war against Great-Britain at some future period. In taking that oath he has followed the example of George II, who, when his father was Elector of Hanover, and he, heir, as second in succession to the Throne of England, came to this country to be created Duke of Cambridge and to swear allegiance, as a British subject, to Queen Anne.

The British Queen.—We have heard the inquiry, whether Queen Victoria is at liberty to marry whom she chooses. Before she came to the crown, she was by law prohibited, with the other members, male or female, of the royal family, to marry without the consent of the King. Being herself sovereign, this restraint is of course removed, and there is no other person whose consent she is required to obtain. By a tsatute of the 1st of William and Mary, however, it is provided, that any person who shall profess the popish religion, or marry a papist, shall be excluded and be forever incapable to inherit, possess or enjoy the crown and government of the realm; and in such case, the people would be absolved from their allegiance, and the crown and government would descend to such person, being a protestant, as would inherit the same, in case the person so professing or marrying were naturally dead.—With this exception, we are not aware that there is any restraint upon the free choice of a husband by the Queen, independently of the will and consent of any one.—*Dai. Adv.*

The Late King.—The following statement relative to the last moments of the late King is from one of the papers.

Throughout the day, Sunday, there has been no amelioration whatever, and at this moment (eleven o'clock, the genera lanticipation is that the King will not live through the night. Indeed we have it on good authority that his Majesty has expressed himself to the same effect.

P. S. This being the anniversary of the battle of Waterloo, a flag was sent to the castle, as usual, by the Duke of Wellington, in acknowledgement of the tenure by which he holds the estate conferred upon him by the nation; and the Earl of Munster, thinking the circumstances might have some refreshing effect on his Majesty, carried the flag to him. The King when made aware of the fact seemed much affected, and said 'God bless the Duke of Wellington, may he long live to enjoy it,'—then laying his hand on the folds of the banner, he ejaculated—'Ah! it was a glorious day for England!'

On Sunday night the King said to his physician, 'this is the last day on which I shall see the sun go down.' This, we are told, he said 'not in a tone of regret,—but rather with the meekness and hopefullness of a spirit that is aspiring to a better world.'

MARRIAGES.

In this city, Mr Samuel A. Turner, of Louisiana, to Miss Sarah W. Loring.

Mr Joshua Gibbs, Jr. merchant, of Charleston, S. C. to Miss Margaret Jane, daughter of Ezra Dyer.

In New York, 23d ult. Mr Reuben Morse, Jr. formerly of Boston, to Miss Sarah M. G. Carey.

DEATHS.

In this city, Rev. Lucius S Bolles, son of Rev. Dr Bolles, and late pastor of the Baptist Church at Lynn, 29.

In Plainfield, Rev. Moses Hallock, 77; he had been a pastor of the Congregational Church in that town more than 40 years.

In Brooklyn, N. Y., Margaret, wife of Rev. Nathaniel P. Knapp, and daughter of John Bond, of Marblehead, 31.

In Brookfield 27th inst. Mr Solomon Richardson, after an illness of two days, 49.

In Townsend, 24th inst., Miss Harriet A., daughter of John Fenno, of Chelsea 14.

In [illegible] ult., Sarah, relict of the la[illegible]stopher [illegible]pan, 91.

In [illegible] Hon. Sylvester Wells, 75, one of the old[illegible]ns in the State.

In N[illegible] N. J., 26th ult., Frances, wife of Rev. Dr E[illegible]d D. Griffin, late President of Williams's Coll[illegible]

In Northboro July 10th, Mrs Elizabeth Timson wife of Mr John Timson 31. 20th, Col. William Eager, 66, 21st. Mrs Rachel Bartlett, wife of Mr Jotham Bartlett, 67. 23d. Mrs Elizabeth Barnard, 87.

At Groton, Mass., June 27th, Sarah Frances, only child of David and Sarah Colburn, 9 years.

'We [illegible] her in the hour of wo,
F[illegible] she tried to cheer,
A[illegible] soothing words of the pious child
[illegible] the mourner's tear.
Even when she erred, we could not chide,
For though the fault was small,
She always mourned so much—and sued
For pardon from us all.

She was too pure for earthly love—
Strength to our hearts was given,
And we yielded her in her childhood's light,
To a brighter home in heaven.'

GREENWOOD'S HYMNS.

C J. HENDEE has just published the Twentieth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

'This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) New South Society (Rev. A. Young); Federal St. Society (Rev. Dr Channing); *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford, *Conn*—Providence, Newport, *R. I.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—Alton, *Ill.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 5

SAUNDERS & CTLEY'S NEW PUBLICATIONS.

FOR sale by W. D. TICKNOR, corner of Washington and School streets

The Great Metropolis, bg the author of 'Random Recollections of the Lord and Commons.'

The Continent in 1835, by Professor Hoppus. 2 vols. plates.

Mrs. Jameson's Characteristics of Women, a new and much improved edition. 1 vol Illustrated by her own Vignette Etchings.

Memoirs of General Lafayette, written by himself.

Melanie, and other Poems, by N P. Willis, Esq.

Mr Bulwer's New Drama: The Duchess De La Valliere. A Play in 5 Acts.

Sir Grenville Temple's New Work: Travels in Greece and Turkey. 2 vols. plates.

Adventures in the North of Europe, by Edward Landor, Esq. 2 vols. plates.

New Work on Flowers; The Floral Telegraph, with the London colored plates.

Tour of a German Artist in England, by M. Passavant. 2 vols. with plates.

Memoirs of Mrs Hemans, by H F. Chorley. 2 vols. beautifully illustrated

On Civilization, &c., by Hon. A. H. Moreton.

Adventures of a Gentleman in search of a Horse. Illustrated by Cruikshank.

The Chevy Chase. Illustrated by a series of beautiful outlines, by J. Franklin, Esq.

Tales of the Woods and Fields, a second series of The Old Men's Tales.

Lucien Bonaparte's Memoirs, written by himself.

Hazlitt's Literary Remains, edited by E. L. Bulwer, Esq. 1 vol. with a Portrait.

Madrid in 1835, by an Officer. With beautiful plates.

Inklings of Adventure, by N. P. Willis, Esq. Third edition. 2 vols.

Miss Landon's New Poem; The Vow of the Peacock. With a beautiful Portrait of the author.

The Messiah. By Rev. R. Montgomery. A new and beautiful edition.

The Language of Flowers: With the beautiful London plates.

Retzsch's Fancies: a series of beautiful outlines.

The Book of Gems, for 1837, containing 53 splendid illustrations.

The Book of Gems, for 1836, with 53 illustrations.

Cowper's Life and Works; (Mr Grimshawe's complete edition, beautifully illustrated.) This edition contains the whole of his Letters, and forms at once the most beautiful, and the only complete edition of his works that has been, o ever can be produced. a 5

NEW BOOKS.

LIVE AND LET LIVE, by Mrs Sedgwick.

The Harcourts—3d vol. stories from real life.

Too Fast and too Far—a Temperance Tale.

Martineau's Society in America 2 vols.

Review of Martineau.

Letters from Palmyra 2 vols.

Parley's Book of the United States.

The Golden Wedding Ring.

Appendix to the 'True Believer's Defence;' or a reply to 'the true Faith Vindicated,' a work purporting to have been written by Phineas Crandall, Pastor of the Second Methodist Episcopal Church in New Bedford. By the author of the Defence.

N.B. On hand a fine assortment of Books for Sabbath School Libraries. Also all Manuals, Hymn Books &c used in Sunday Schools.

BENJAMIN H. GREENE, 124 Washington street. august 5

VALUABLE BOOKS.

FOR sale at TICKNOR'S.

Giesler's Text Book of Ecclesiastical History 3 v.

Dick's Works, 6 vols. new edition

Wayland's Political Economy, 8vo.

Bridgewater Treatise, 7 vols. 8vo.

Bloomfield's Greek Testament " 2 "

Barnes' Notes on Gospels, Acts and Romans,

Clarke's Commentary, 5 vols. 8vo.

Norton on Genuineness of Gospels 8vo.

Southey's Cowper, 14 vols. "

Encyclopedia Americana, 13 vols. &c. &c.

a 5

GERMAN BOOKS.

S. BURDETT, No 18 Court street, has recently received from Germany, an invoice of books consisting of a good collection of popular and valuable works in the German Language. a 5

PAUL'S LETTERS TO HIS KINSFOLK.—A few copies of Paul's Letters to his Kinsfolk, by Sir Walter Scott, 1 vol. For sale by

JAMES MUNROE & CO.

a 5 134 Washington street.

COME OVER AND HELP US. A Letter to Rev, George Putnam, by E. Peabody, being Tract 120 of American Unitarian Association. Price 5 cts. This day published by JAMES MUNROE & CO., at the Tract Depository. 134 Washington st. au 5

MISS SEDGWICK'S NEW BOOK. Li[illegible] Let Live or Domestic Service illustra[illegible] the author of Home, Hope Leslie, The Linwoo[illegible] &c.; just published by JAMES MUNROE [illegible] au 5

PARLEY'S BOOK OF UNITED [illegible]—This day published by CHA'S J. [illegible]DEE, Peter Parley's Book of the United States, Geographical, Political and Historical, with comprative views of other countries. Illustrated by 40 Engravi[illegible] designed and executed in the best manner, [illegible] for this work, and eight Maps from new [illegible]

The attention of Teachers, School Com[illegible] Parents are invited to this book, as it is [illegible] be well adapted for use in Schools and Fa[illegible] forms an 18mo volume of upwards of 20[illegible] which is added about 1000 questions on [illegible] in the body of the work; together [illegible] dred questions on the maps, [illegible]

Notwithstanding the exte[illegible] of the works by this author, it is [illegible]ieved the work is destined to an equally exte[illegible]pularity.

It also forms an excellent introdu[illegible] the *First Book of History*, by the same author.

For sale by the Booksellers generally. a 5

[illegible]OET[illegible]Y.

THE C[illegible]YSTAL [illegible]

'O! water for me! Bright water [illegible]
And wine for the tremulous debau[illegible]e!
It cooleth the brow, it cooleth th[illegible]ain,
It maketh the faint one, strong again;
It comes o'er the sense like a breeze from the sea,
All freshness, like infant purity.
O! water, bright water, for me, for me!
Give wine, give wine to the debau[illegible]e!

Fill to the brim! Fill to the brim [illegible]
Let the flowing crystal kiss the rim[illegible]
For my hand is steady, my eye is tr[illegible]
For I, like the flowers, drink nought but dew.
O! water, bright water's a mine of wealth,
And the ores it yieldeth, are vigor and health.
So, water, pure water, for me, for me!
And wine for the tremulous debauchee!

Fill again to the brim! again to the brim!
For water strengtheneth life and limb!
To the days of the aged it addeth length,
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light.
O, water, pure water, thou'rt nectar to me,
Thou parent of health and energy!

When o'er the hills, like a gladsome bride,
Morning walks forth in her beauty's pride,
And, leading a band of laughing hours,
Brushes the dew from the nodding flowers!
O! cheerily then my voice is heard,
Mingling with that of the soaring bird,
Who flingeth abroad his matins loud,
As he freshens his wing in the cold gray cloud.

But when evening has quitted her sheltering yew,
Drowsily flying and weaving anew
Her dusky meshes o'er land and sea—
How gently, O sleep, fall thy poppies on me!
For I drink water, pure, cold, and bright,
And my dreams are of heaven the livelong night;
So, hurrah for thee, water! hurrah, hurrah!
Thou art silver and gold, thou art riband and star!
Hurrah for bright water! hurrah, hurrah!'

The three following sonnets are master-works,—as near perfection as any that have yet been composed. They are STRONG'S.

SONNET IX.

Passing the inclosure where the dead repose
I saw, in sable weeds, a gentle pair
Lingering with fond regard at evening's close,
Beside a little grave fresh swelling there:

Silent they stood—serene their thoughtful air;
There fell no tear, no vain complaint arose;
Faith seem'd to prompt the unutterable prayer,
And to their view the eternal home disclose.

Next Sabbath brought me where the flow'ret lay,
Record of high descent the marble bore,
Heir of a noble house, and only stay;

And these words gather'd from the Bible's store—
'The Lord hath given, the Lord hath ta'en away,
His holy name be blessed evermore.'

SONNET XI.

They picture death a tyrant gaunt and grim,
And for his random aim, temper a dart
Of bite so mortal, that the fiery smart
Consumes and turns to dust the stoutest limb.

Thus dire to meet, yet shrink not they from him
Who walk by faith, in singleness of heart:
The simply wise, who choose the watchful part,
Nor let their eyelids close, or lamps grow dim.

Nor always dark and terrible his mein,
As those who, by the couch the night-watch keep,
Have known, spectators of the blessed scene.

When friends who stand around, joy more than weep,
As with hush'd step, and smile of love serene,
In the soft guise he comes of gentle sleep.

SONNET XXI.

Here, where the night breeze moans like distant knell,
I would hold converse with my kindred dead,
And shape them to mine eye, as when they fled
To the pure clime where righteous spirits dwell:

Imagination, work thy sweetest spell—
My sire appears, light such as sunbeams shed
On vernal showers enwreaths his sainted head;
He seems to say, Son! guard thy mother well.

Sisters! ye too do leave your heaven awhile,—
For this brief moment surely were ye spared,
To teach me how above the angels smile:

Brothers! with whom life's joys and pains were shared,
I mark the import of that warning style,
Lips never plainlier spake—'Be thou prepared.'

[From the Monthly Magazine for May.]

THE NOBLE SAILOR.

The occurrence here related took place during the greatest conflagration in New York, December, 16th, 1835.

It was a fearful night,
The strong flame fiercely sped,
From street to street, from spire to spire,
And on their treasures fed:
Hark! 'tis a mother's cry,
High o'er the tumult wild,
As rushing toward her flame-wrapt home,
She shriek'd—'My child! my child!'

A wanderer from the sea,
A stranger mark'd her woe,
And in his generous bosom woke
The sympathetic glow.
Swift up the burning stairs
With daring feet he flew,
While sable clouds of stifling smoke
Concealed him from the view.

Fast fell the blazing beams
Across his dangerous road,
Till the far chamber where he grop'd
Like fiery oven glowed.
But what a pealing shout!
When from the wreck he came
And in his arms a smiling babe
Still toying with the flame.

[illegible]other's raptur'd tears
[illegible]h like a torrent sped,
[illegible] ere the throng could learn his name
[illegible]at noble tar had fled.
[illegible]or [illegible]raise of man
[illegible]d he [illegible]d of love,
But [illegible]fading page
'T[illegible]r'd above. L. H. S.

MISCELLANEOUS.

[From 'Live and Let Live.']

LEAVING HOME.

On Sunday evening Mrs Lee announced to her family that Lucy was to leave home in the morning. Lee was reduced to passiveness, and a long interval of temperance, enforced though it was, had caused him to revert to some of the feelings of his better days. 'Come to my bedside, Lucy,' he said; 'you are going out into the world, child—you'll find it's a selfish world—everybody is for number one—keep open a jealous eye—don't submit to be trampled on—I have seen enough of the tyranny of mankind—I have no faith in them—your mother will tell you a different story—your mother is one of the best of women, and her own goodness is a kind of veil between her and the wickedness of the world. She puts the best face on everything, but she does not seem to have much to say for the place you are going to—well, there is one consolation—you can always change it—if you have anything to complain of, let us know it—don't submit to imposition. Now I have given you all the advice I can think of—but oh, my child, what shall I do when you are gone? you have always been my pride and darling! you do every thing just right for me—you fix my pillow easy, and you make my tea just sweet enough, and you can always make Jemmie quiet, and the girls are contented when you are in the house. Oh, Lucy, if I could only do anything for you!'

'You can, father,' replied Lucy, laying her cheek wet with tears to his; 'always speak kind to mother and poor Jemmie?'

Her father promised, and remembered, for the first time, that others were to suffer severely, as well as himself, from Lucy's departure.

Jemmie, the poor little boy who was the object of his sister's intense love and tender care, had received a terrible injury when he was three years old from a fall from a horse, on which his father, in a fit of intoxication, and in spite of his mother's entreaties and remonstrances, had insisted on placing him. The child's back was protruded, and his limbs withered, but his mind had a preternatural development. Lucy withdrew from her father's bed to prepare Jemmie's supper. He, meanwhile, was lying in his basket-cradle, his soft black eye following his sister, and tear after tear trickling down his unnaturally pale cheek. She sat down on her accustomed seat beside him. He took in silence one or two swallows, and then gently pushing away the spoon, he said, '[illegible]chokes me, Lucy! I can't eat to-night[illegible] set away the cup of tea, and, putting her [illegible] to his, whispered, 'Don't feel so, Jemmie.'

'How can I help it, Lucy?'

'Oh, we must do as mother says—look at the bright side, Jemmie. I shall come home *every* Sunday.'

'Every Sunday; and oh, how long it will seem before Sunday comes! But it is not of myself I'm thinking, though it does make the tears come so when I think you won't be here to ask for what I want, and always to look pleasant, and leave your work, and come and read to me, and sing to me when the other girls want to be doing something else, and I can't bear to trouble mother—and you are never tired drawing me, and I can go to sleep if my breast aches ever so much when you bend over me, and stroke, and smile, and stroke as if it were always pleasant to do it; but it's not for myself *only*, Lucy,' and here he sobbed aloud; 'but I cannot bear to think you must go away from your own home, and work all [illegible] people that will only pay you, and not lo[illegible] as we do.'

'Not as *you* do,' replied Lucy, making an effort to speak calmly; 'but I shall try to make them love me a little—it would be hard indeed to work for nothing but money, and I do not intend to do so. Mother says she never saw a family yet where there was not some one to love, and some good to do besides just work—I shall try—it's not very agreeable to have a hungry stomach, but a hungry heart must be a great deal worse—don't you think so, Jemmie?'

Jemmie smiled through his tears. 'I should think so, Lucy, but I don't know anything about it, for we have always plenty of the best food for our hearts, if we have not anything else.'

'We must thank mother for that; and now promise me, Jemmie, you'll make the best of my going.'

'I'll try, Lucy,' replied the little fellow, with a quivering lip; and Lucy proceeded with all the resolution she could muster to go through her usual occupations. Her father's evening meal was prepared with as much care as that of a more pampered epicure. His toast, his tea and salt fish, must be exactly right to tempt the sense, blunted and diseased by gross indulgence, and he selfishly ate, and groaned, and fretted, while his defrauded wife and girls sat by, supping on the hardest fare. Thanks to the sweet uses of labor and temperance, they relished it more than the sick man could have relished a Roman feast.'

'I am sure,' said little Annie Lee, setting back her chair, and throwing herself into Lucy's lap, 'I don't know what Martha and I are to do when you are gone.'

'Do?' replied Lucy, kissing her; 'why, Annie, you are to do all your work, and mine into the bargain.'

'Oh, Lucy, you know that is not what I mean; but who will make Martha's paste?'

'I have taught her how to make it as well as I can.'

'Yes; but sometimes she has bad luck with it, and you never have bad luck, and she can't call on mother, because mother has too much to do already.'

'No; instead of calling on mother, I hope you will both always be ready to assist her.'

'But I must ask her, Lucy, to fix my work when it plagues me, and to put my band on, and to do everything that you do, and that I can't do.'

'Well, do your best, girls—try hard to please father—never, *never* get out of patience with poor little Jemmie, and always be kind to dear mother—be *thoughtful*, girls—don't wait till she asks you to do a thing, for you know mother is too apt to do things herself, rather than to keep asking and asking—I think, girls, it's the willingness we put into our service that sweetens it to ourselves and to others—you will have a great deal more to do when I am gone; but I shan't be sitting with my hands before me, and what I earn I shall bring home to mother; so, though apart, we are all working for home. Come, mother, let us sit down round Jemmie's cradle, and sing our hymns—it won't disturb you, will it, father?'

'No—I don't hear you half the time when you sing.'

Singing hymns with her children was Mrs Lee's habitual Sunday-evening recreation; and never had she seen an hour so dark and disturbed that this exercise did not tranquilize and elevate her spirits. Sometimes Jemmie's thin feeble voice joined the rest, and he attempted now to raise it, but his tremulous tones soon died away; and pressing Lucy's hand which held his, he said, 'I can only join you in my heart, Lucy.' Mr Lee fell asleep; and when the singing was finished, Mrs Lee knelt in the midst of her children, and commended them to the care of their Father in Heaven. Most earnestly did she pray for her who has going forth from the shelter of family love into the world, that in her temptations she might remember Him who was tempted in all points as we are, and yet without sin—that in her ignorance and weakness she might seek wisdom and strength from Him who giveth liberally—and that at last, however separated and tried on errth, they might all, parents and children, meet in the bosom of the Father.

As they rose the children kissed their mother and kissed one another. It is such worship as this, in the sanctuary of *home*, that binds in one 'bundle of life' the parent and child, that sustains the old and prepares the young for conflict and victory. 'Before you go to bed, Lucy,' said her mother, 'I must give you some advice; it must be general, for I cannot foresee the circumstances in which you may be placed. You cannot greatly err if you will keep it in mind that God's eye is upon you, and if you love him supremely. Remember what I have so often told you, that it is not the events of life—its outward circumstances that are important, but the effect they have on our characters. The cloudy and the bright day alike soon pass away. It is our business to sow the seed and till the ground, and then, whether bright or cloudy, the harvest will come in due season. You will have trials, Lucy: your most faithful services may pass without praise, thanks, or even notice—but be patient, my child—toil not for praise—do not shrink from undeserved blame. Be content with the sense of doing your duty—judge yourself honestly, and never forfeit your own self-respect. I am a little afraid you will fail in the manners suited to your condition—I have been so sure that my children respected me, that I have not required the outward sign. Though we live in a republican country, the truth is, we have unequal conditions—I do not wish you to be servile—I would not have you imitate the manners of foreig servants—a respectful manner, my dear child, is always fitting from a young person to her elders, and modesty, civility, and gentleness are suit[illegible] to every relation in life. I have known many la[illegible] speak to their domestics with far more c[illegible]ity than they replied to them—and I know [illegible]me who forget, in their manners at least, t[illegible] domestics are no longer slaves. Keep your feelings right towards your employers, and then your manners cannot be very unsuitable. Remember the great virtue of that soft answer that turneth away wrath. The heads of families have a great many irritating, vexing cares that you can know nothing of: if they are petulant and unreasonable to you, be forbearing, my child, and you may do them good; at any rate, you will avoid doing evil yourself. Be gentle and patient, kind and generous, to the children of the family.'

'Gentle, patient, and kind I can be—but how in the world generous? what shall I have to give?'

'Your time, your strength, your ingenuity; a person who will sit by a child and contrive it amusement for half an hour is far more *generous* than she who goes out with a full purse and buys the same child an expensive toy. Our means of generosity do not depend on our riches—your *generosity*, dear Lucy, when you have forgone a pleasant walk of a Sunday, and sat down by poor little Jemmie, and made him happy for an hour, has often brought tears to my eyes.'

'Oh,' said Lucy, 'how I do wish Mrs Broadson had children—something that I could love.'

'If you find you cannot love Mrs Broadson, Lucy, you may find somebody to love—maybe that good-natured Irish girl.'

'That will be a comfort—and if Mrs Broadson is cross, maybe she will take my part.'

'Have a care, Lucy; don't have any combination against your employer.'

'But, mother, you would not have me bear everything?'

'No, my child; when there is that which you ought not to bear, you must change your place; but don't be in haste to do this; you will find something disagreeable in every place; permanence is in itself a great good, especially for a young person. You hardly need any other recommendation than that you have lived a long while in any decent family.'

'Well, mother, I shall always come home and tell you all my troubles, and then do just what you think best.'

'No, Lucy—try first to bear your troubles, and, by bearing, overcome them. If they are insupportable, then come to me—if you are puzzled as to what you ought to do, come to me—but don't make mountains of molehills. One thing I charge you to be circumspect about—the private circumstances of a family must be more or less exposed to the persons employed in it, and a feeling of honor should restrain them from tale-bearing—I am afraid there is very little of this. The time will come, when, as the condition of the employed in our country is very much elevated above what that of the same class is in any other country, their characters will be so too. This relation is sometimes a very happy one, when there is mutual kindness, and affection, and, I may say, respect—trust on one side, and faithfulness on the other, and gratitude on both.'

'Gratitude, mother? Do you think that I can make a person that pays me for my service grateful to me besides?'

'My dear child, if you are such a servant as I trust you will be, you will render services that money can never pay for—but you will understand all this better hereafter, when you have seen more of the world. Serve others from a sense of duty as you have served me from love. Remember the woman in Scripture of whom our Savior said 'she had done all that she *could*,' and for that reason he graciously accepted her small service. Ask God's blessing daily—that will be sufficient for you. Good-night, my dear child—*to-morrow* you begin!' Lucy moved Jemmie from his basket-cradle to her cot, where he always slept, and fell asleep wetting his cheek with her tears.

It was worthy of remark, that Mrs Lee had never once alluded to her former superior condition. She carried her virtue still further; she endeavored to conceal it from her children, and to forget it herself. How unlike those who have neither the sense nor the virtue to adapt their minds to fallen fortunes, but with their old tastes and appetites are forever hankering after the luxuries of Egypt, instead of putting forth the strength essential to help them through the wilderness, and which would surely carry them to an inheritance enriched with divine gifts—the *promised land* of persevering virtue.

NATURAL LANGUAGE OF HORSES.

Both in the Ukraine, and in South America, the horses pursue an orderly system of political government among themselves; which clearly proves the existence of a natural language, by which they perfectly understand the commands and wishes of their superiors. A combination of voice and gesture, which, in fact may be defined to be corporeal expression, is always understood by every individual in a troop of many thousands of these spirited animals. In South America, the election of a leader is certainly made by the whole body; and when chosen, he is promptly obeyed in all his orders for travelling. In the Ukraine, Dr Good says that the chief horse in command seems, from all the observations of naturalists, to hold his office about four or five years, when a new election takes place, the old general submissively falling into the ranks when the polls are opened. Sometimes he is re-elected, but not always. In these instances where there are rival candidates, and the decision is not satisfactory to the parties, they fight it out, and the conqueror then quiety assumes the command. There is not a single movement that does not show a degree of sagacity bordering upon that kind of intelligence characteristic of man. A large number of domestic horses, after being a few months together in a pasture, begin to establish certain police regulations; and ultimately one of them assumes dictatorial power. This, therefore, implies some sort of language; because without it, there would be constant disorder and vexation; but philosophy has done nothing toward unravelling the mystery. The same natural language exists among the elephants. The generalissimo of the wild herds, shows his power fearlessly, and under his power the company readily submits.

What this language consists in—whether it be voice alone, gesture alone, or bodily expression, modified by stamping on the ground, will be difficult to determine. It is probable that by the whole of them the word of command is produced. While grazing, defending themselves against their enemies, or securing their young, they display something more definite than mere instinct.—*Scientific Tracts.*

GRATITUDE.—I remember once that a Philadelphia merchant many years ago, whose wealth and importance were only equalled by the goodness of his heart and the purity of his principles, rescued a mechanic from the clutches of poverty, and what was worse in those days, the hands of the Sheriff. The son of the mechanic was young, but old enough to know his father's benefactor. Many years after this, the merchant fell into difficulties, and at the most trying moment, when all his former friends had forsaken him, the mechanic's son now comparatively wealthy, stepped forward to his relief. 'I am much indebted to you,' said the reduced merchant.—'By no means,' said the other; 'I have only paid the debt which my father contracted at the corner of Chesnut street, thirty years ago, when I was just old enough to know the cause of my poor mother's tears.' The merchant grasped his hand and burst into a flood of tears.

HOWARD.—It is recorded of the philanthropic Howard, that being passionately fond of music, he was once tempted, while in Italy, to attend a concert of the first vocal and instrumental performers that musical country afforded; but he perceived that this indulgence served to distract his attention from the main object of his journey, and he never afterwards suffered himself to be drawn aside from his noble design of alleviating the miseries of prisons, by any of the specimens of art, (though a connoisseur,) that presented themselves in the course of his travels through the principal cities of Europe.

SCOTT'S OPINION OF CHESS.—Sir Walter Scott, after having in his boyhood made some progress in chess, declined to pursue it, saying that it was a shame to throw away upon a game, however, ingenious, the time which would suffice for the acquisition of a new language. 'Surely, chess-playing,' added he, 'shows a sad want of brains.'

I compare the art of spreading rumours to the art of pin-making. There is usually some truth, which I call the wires; as this passes from hand to hand, one gives it a polish, anoth- a point; others make and put on the head, and at last the pin is completed.—*John Newton.*

The following extraordinry Anagram has recently been discovered in Pilate's famous question, St. John, chap. xviii. verse 38, which, in the Latin vulgate stands thus:—'*Quid est veritas?*'—What is truth? A simple transposition of the letters gives the following answer:—'*Est vir qui adest!*' The man who stands before you!

THE BOSTON TYPE AND STEREOTYPE FOUNDRY, No. 39. Congress street, Boston, having made great improvements in their moulds, matrices &c. during the last year, are prepared to answer orders in every branch of business with the greatest facility.

Printing Presses of every description new and second hand, furnished at the shortest notice.

A new and beautiful font of Music Type having been lately added, the Foundry are prepared to execute plates in that department in the best manner.

A complete *Book of Specimens* is now ready for delivery and may be had on application to J. Gorham Rogers, Agent for the Company, to whom all orders may be addressed.

Foreign orders particularly attended to.

6tis Jy 15

VALUABLE BOOKS.

FOR sale by JAMES MUNROE & CO.
Giesler's Text Book of Ecclesiastical History 3 v.
Chalmer's Works, 3 vols. new edition
Dick's " 6 " "
Wayland's Political Economy, 8vo.
Bridgewater Treatise, 7 vols. 8vo.
Campbell's Four Gospels with Notes, 2 vols. 8vo.
Townsend's New Testament " 1 8vo.
Bloomfield's Greek Testament " 2 "
Barnes' Notes on Gospels, Acts and Romans,
Clarke's Commentary, 5 vols. 8vo.
Norton on Genuineness of Gospels 8vo.
Hall's Works, 6 vols. 8vo. London.
Crabbe's Life and Works, 8vo. London.
Southey's Cowper, 14 vols. "
Encyclopedia Americana, 13 vols. &c. &c.
j 29 134 Washington St.

TEMPERANCE TALES, (New No.) Too Fast and Too Far—being No. 15 Temperance Tales. Also, all the previous numbers, neatly bound in cloth—for sale by JAMES MUNROE & CO. j 29

WORCESTER'S COMPREHENSIVE DICTIONARY. Revised and enlarged edition. This dictionary contains, besides a very full vocabulary of common English words, many *technical terms*, and a copious list of such *words and phrases from foreign languages* as are often found in English books, very full vocabularies of *Classical and Scripture Proper Names*, and a *vocabulary of words of doubtful or various orthography*, which, together with the rules and remarks accompanying them, embraces nearly all the difficult and doubtful cases that often occur in English orthography. This edition is also furnished with an *Appendix*, containing additional words, and a Pronouncing Vocabulary, comprising about 3000 *Modern Geographical Names*. The volume comprises about 66,000 words, to all of which the pronunciation is given; being more than twice as many as are found in the school editions of Walker's Dictionary, together with their vocabularies.

This Dictionary is used in the Boston Schools, and in numerous other schools, academies and seminaries in various parts of the country; and it has been highly recommended by various literary journals, and by many gentlemen whose opinion is eminently entitled to respect.

RECOMMENDATION.

This Dictionary exhibits, in its different parts, ample evidence of inquiry, careful comparison, and sound judgment. It combines, in a very condensed and yet intelligible form, a greater quantity of valuable matter than any other similar work; and as a Pronouncing Dictionary, it possesses decided advantages over all others, by its superior system of notation, and by its exibition of all the principal authorities respecting words of doubtful and various pronunciation. We do not hesitate to pronounce it, in our judgment, *the most comprehensive, accurate and useful compendium within our knowledge.*

Joseph Story, LL. D., Prof. Law, Cambridge Mass.
Sidney Willard, A. M., Prof. Heb. Latin, &c. do.
Ed. T. Channing, A. M., Prof. Rhet. and Oratory do.
John Pickering, LL. D., Boston.
Wm Allen, D.D. Pres. Bowdoin College, Maine.
S. P. Newman, A. M, Prof. Rhet. Bowdoin Col. Me.
J. L. Kingsley, LL. D., Prof. Latin, Yale Col. Con.
Alonzo Potter, D. D., Prof. Rhet. Union Col. N. Y.
C. Anthon, LL. D., Prof. Gr & Lat. Colu. Col. N.Y.
Peter S. Duponceau, LL. D., Philadelphia.
Robley Dunglison, M. D, Prof. University of Md.
J. P. Cushing, A M., Pres. Hampden Sidney Col. Va.
Jasper Adams, D. D., Pres. Charleston College S. C
Alonzo Church, D. D. Pres. University of Georgia.
Philip Lindsley, D. D., Pres. Nashville Uni. Tenn.
Edward Beecher, A. M., Pres. Illinois College.

WORCESTER'S ELEMNNTARY DICTIONARY; For Common Schools.

The *Elementary Dictionary* is, for substance, a reduced form of the *Comprehensive Dictionary* and is especially adapted to the use of *Common Schools*. It contains a very full list of the words of the English language which are in good use; and including its vocabularies, it possesses important advantages over all other Common School Dictionaries. The pronunciation of the words is carefully given in a form very easily understood, and in accordance with the best usage, and the most approved authorities. The best edition of Walker's School Dictionary, together with its vocabularies, contains but 31,200 words, more than 12,000 less than this.

The Elementary Dictionary comprises the following divisions:—

1.	Dictionary Proper	Words,	32,240
2.	Words from Foreign Languages,	do.	402
3.	List of Americanisms,	do.	83
4.	List of Words of Various Orthography,		1,085
5.	Greek and Latin Proper Names,	do.	4,820
6.	Scripture Proper Names,	do.	2,440
2.	Modern Geographical Names.	do.	2,980
	Total number of words,		43,850.

The above works are now published by the American Stationers Company, Boston, who are prepared to supply the Trade, Teachers, and School Committees, on the most favorable terms. Address

a 22 JOHN B. RUSSELL, 19 School st.

WORDSWORTH'S Poetical Works. This day published by JAMES MUNROE & CO. The complete Poetical Works of William Wordsworth: together with a Description of the country of the Lakes in the North of England, now first published with his Works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania, Royal 8vo pp. 575.

Our present purpose is simply and heartily to recommend Professor Reed's edition of Wordsworth, as one which does justice to the poets, and is calculated to satisfy the not easily satisfied wishes of the many, who love and revere him. It is, what it professes to be, a complete edition of his poetical works, such as might be sought for in vain in his own country, and contains also his prefaces and essays, his beautiful description of the Lakes, and his Essay upon Epitaphs. The Editor has performed his part in a most judicious manner, and in the true spirit of one 'who claims to have brought to the task an affectionate solicitude for every verse in the volume. He has given us the pure text, and has interspersed, with the poet's own notes, a few, and but very few others, which consist 'almost entirely of illustrative passages from the writings of those with whom Mr Wordsworth would mos willingly find his name associated.' The poems which were lately published under the title of 'Yarrow Revisited, and other poems,' are placed in their appropriate divisions, as the poets himself would have arranged them. The publishers may challenge for themselves a full portion of praise, for having sent forth a book which confesr credit on the American press. Since we received it, we have read a considerable portion of its contents, and accustomed as we are to proofsheets, and familiar as we are with the author, we have not yet detected a typographical error. The page is clean and bright; and the type is as clear and large as eyes can wish. We have seldom seen a book which has given us so much pleasure. Christian Examiner, No. 79.

134 Washington st. opposite School st. m 11

BOSTON PRESS,
Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of PRINTING, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,
Sermons, Business Cards, Checks,
Circulars, Visiting Cards, Blanks,
Notices, Show Bills, Shop Bills, and
Catalogues, Hand Bills, Gold and Colors,
in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.

f 25 6 m

ANNUAL REPORT OF THE A. U. A.

JUST published, the Twelfth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 30, 1837. JAMES MUNROE & CO. 134 Washington St. jy 22

TRACTS OF THE A. U. A.

TRACT NO. 117. 'Religious and moral wants of the West by Wm. G. Eliot.' St. Louis, Missouri.

Tract No. 116. 'The history of Christ, a testimony that the Father is the only God and sole object of adoration.' By W. J. Fox.

Tract No. 118. 'On denying the Lord Jesus.' By the late Bernard Whitman.

UNITARIAN MISCELLANY.

A FEW complete sets, (believed to be the only ones now remaining) of the Unitarian Miscellany in six volumes, conducted by Rev. Messrs. Sparks & Greenwood,—have been just received, and are now for sale at the office of the Christian Register, at two dollars a set. Those who wish to obtain the work, at this very cheap rate, will do well to call soon. m 20

BOOKS. Buckland's Geology, 2 vols 8vo., Bridgewater Treatises, 7 do do.; Butler's Ancient Atlas; Astoria, 2 vols 8vo; Pickwick Club, 3 vols; Rocky Mountains by Irving, 2 vols; Crayon Miscellany, 3 vols; Lockhart's Scott, fresh supplies received by JAMES MUNROE & CO. jy 15

CRICHTON,—by W. H. Ainsworth.
Attila,—by James.
Athens,—by Bulwer.
The Rocky Mountains,—by Irving.
Snarleyyow,—by Marryat.
A fresh supply of the above popular works, received this day at TICKNOR'S, Washington street.
jy 22

FRENCH AND ITALIAN SCHOOL BOOKS.

JAMES MUNROE & CO., are Publishers of most of the following Books, which are offered to the trade or at retail, on most favorable terms.

Surault's French Grammar; do do Exercises; do do Fables; do do Questions; Bellinger's do Phrases; Bolmar's Perrin's French Fables; do do Phrases; Hurt's French Reader; Surault's Italian Grammar; Bachi's do Rudiments; do do Fables; do do Phrases; do Teatro Sceltro; do Prose Italiane: Barbauld's Hymns in Italian. Orders solicited.

j 29 134 Washington st.

UNITARIAN THEOLOGICAL BOOKS.

PUBLISHED and for sale by JAMES MUNROE & CO.
Ware's Sunday School Library 4 vols.
" Scenes and Characters 6 vols.
" Selections from Priestley
Ware on Formation of Christian Character
Ware's Letters to Woods
" Discourses on the Offices and Character of Christ
Brazer's Essay on Divine Influence
Channing's Discourses 2 vol
Dabney's Annotations on New Testament
Locke's Paraphrase and notes on the Epistles
Norton's Statement of Reasons for not believing the Doctrine of Trinitarians
Palfrey's Sermons 8vo and 12mo
Parkers' Sermons and Memoir 8vo
Unitarian Miscellany 6 vols 12mo
The Unitarian, edited by Rev. B. Whitman 8vo
Whitman's Letters to Universalists 12mo
Worcester's Friendly Review 12mo
" Last Thoughts 12mo
Farr's Family Prayers 12mo
New Views of Christianity, Society and Church by O. A. Brownson, 12mo
Noyes' Translation of the Prophets 3 vols 12mo
Norton's Evidences of Genuineness of the Gospels
Noyes' Translations of the Psalms
" " of Job (new ed. in press)
Brooks' Family Prayers 12mo
Burnap's Lectures on Unitarianism 12mo
Meditations for the Sick, by Rev. J. Cole. 12mo
Some of the above are for sale at very reduced prices at 134 Washington st. j 24

CARPENTER'S CATECHISM. For sale at this office Carpenter's Catechism, by the dozen or the hundred.

50 cts. a dozen. 3.50 cts a hundred. jl

MINISTRY OF JESUS CHRIST.
By Rev. T. B. Fox.

THE first volume of this work is an arrangement of the account of the Savior's Mission, in Scripture language, arranged in the order of events, making it as interesting and connected as any other history.

The second volume is a collection of poetry from the best authors, and concise notes on various passages. The first volume is furnished separately, if desired. It has received the most favorable notices from various publications, and is already introduced as a Manual into several schools, being used as a review of the gospels, by the advanced classes. Published at the Literary Rooms, 121 Washington street, WEEKS, JORDAN & CO. jy 22

MATHEMATICAL Works.—Pierce's Geometry, 12mo; Pierce's Plane Trigonometry, 12mo; Pierce's Spherical Trigonometry, 12mo; Pierce's Treatise on Sound, 8vo: Pierce's Algebra, 12mo, in press; Mathematical Tables, 8vo. The above works are published, and for sale by JAMES MUNROE & CO., 134 Washington street.

jy 22

SOUTHEY'S Life of Cowper.—Just received, Southey's Life of Cowper—in 8 vols. 12mo.

Also—The works of Cowper, edited by Robert Southey—complete in 14 vols.

JAMES MUNROE & CO., Boston Bookstore, 134 Washington st. jy 22

STANDARD WORKS.

ENCYCLOPEDIA Americana, 13 vols. 8vo; Shakspeare—Dearborn's edition, 1 vol. 8vo; Hemans complete works, 1; Scott's Poetical do 1; Cowper and Thompson's do 1; Stern's do 1; Wirt's Life of Patrick Henry, 1; Bulwer's works, 1; Marryatts do 1; Goodrich's Universal Geography, Webster's Dictionary, 1; Manual of Classical Literature 1 do; Tucker's Sight of Nature, 4 do; Adams Roman Antiquities 1; The above, together with a general assortment of Standard, Classical, Miscellaneous and School Books, for sale at the Literary Rooms, 121 Washington St. WEEKS, JORDAN & CO.

jy 15

DANA'S MINERALOGY.—A System of Mineralogy, including an extended Treatise on Christalography; with an Appendix, containing the application of Mathematics to Christalograpic investigation. By James Dwight Dana, A. M. Just published, and for sale at TICKNOR'S, corner of Washington and School sts. jy 22

ZERAH, the Believing Jew.—Published in aid of laying the Corner Stone of Jesus' Church,—a Protestant Church in the Valley of the Mississippi—This day received at the Literary Rooms, 121 Washington street.—WEEKS, JORDAN & CO.

jy 22

DENTISTRY.

GEORGE H. GAY, Dentist, No. 252 Washington st. June 17

BOOKS IN SPLENDID BINDINGS. Mrs Heman's Poems; Bryant's do; Coleridge do; Gould's do; Tappan's do; Scott's Poetical Works; Lamb's do; Dana's Poems; Philip Van Artevelde; Elliot's Poems; Sartor Resartus; German Wreath; Aldine Poets; Cowper, Milton, H. K. White, &c.; Milton's Poetical Works, Boston edition, 2 vols 8 vo; Fenelon; Moore's Lallah Roohk; Hannah Moore's Works, 6 vols; Miss Edgeworth's Works, 10 vols; H. Moore's Poetical Works, London; Flowers of Loveliness, 4to; Gems of Beauty, 4to; Book of Gems, 2 vols 8vo; Oriental Annual, Book of Beauty, and other splendid English Annuals.

Also, a splendid lot of Oxford Bibles, from five to fifteen dollars; Bible, Boston edition, 2 vols—price $25.

For sale by JAMES MUNROE & CO. 134 Washington street. jy 15

SPLENDID ILLUSTRATED WORKS.

SPIRIT OF THE WOODS—A splendid work, with rich colored engravings, in same style as 'Romance of Nature.'

Chevy Chase, illustrated, by Franklin, with 12 etchings.

Rivers of France, 62 splendid engravings.

jy 15 WEEKS JORDAN & CO.

LETTERS FROM PALMYRA. Letters of Lucius M. Piso, from Palmyra, to his friend, Marcus Curtius, at Rome. Now first translated and published. In 2 vols, 12mo. Just received by JAMES MUNROE & CO., 134 Washington street. July 15

STANDARD WORKS.

ENCYCLOPEDIA Americana. 13 [illegible] bound.
Hume, Smollet and Miller's England 4 vols. do.
London Agriculture 1 vol. new Edition.
Do Gardening 1 vol do do
Johnson's Works 2 vols 8vo. bound.
Boswell's Life of Johnson. 2 vols.
Sparks' Writings of Washington. 12 vols.
Sparks' American Biography 7 vols.
Byron's Works 1 vol 8vo.
Shakespeare's Works in 1, 2 & 7 vols.
Bridgewater Treatises 7 vols.
For sale at TICKNOR'S, corner of Washington and School sts. jy 15

SINGING BOOKS.

BOSTON Handel and Haydn Collection
Boston Academy Collection
The Choir or Union Collection
The Odeon, a Collection of Secular Melodies
The Ancient Lyre. By Zeuner.
Songs of the Temple, or Bridgwater Collection.
Kingsley's Social Choir 2 parts
Boston Academy's Manual of Instruction.
The Juvenile Lyre
The Juvenile Singing School &c. &c.
A supply of the above constantly for sale by the dozen or single at the Literary Rooms, 121 Washington Street, together with Hymn Books of the various Denominations.
jy 8 WEEKS, JORDAN & CO.

SCHOOL BOOKS—Of all kinds, used in the Public Schools in this City and elsewhere, always on hand at TICKNOR'S corner of Washington and School sts. jy 15

MISS MARTINEAU'S SOCIETY of America in 2 vols. new Edition, just received at TICKNOR'S, corner of Washington and School sts.

jy 15

CHRISTIAN REGISTER.
PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.